Dr. *Chamberlain's*

Midwifes Practice:

Or, A GUIDE for

WOMEN

In that high Concern

Of { CONCEPTION, BREEDING, and NURSING

CHILDREN.

In a plain method, containing the Anatomy of the parts of Generation: Forming the Child in the Womb: what hinders and cauſes Conception: of Miſcarriages: and Directions in Labour, Lying-Inne, and Nurſing Children.

Dicere quæ puduit ſcribere juſſit, &c.

LONDON,
Printed for *Thomas Rooks* at the *Lamb* and *Ink-Bottle*, at the *Eaſt-end* of S. *Pauls*; who makes and ſells the beſt *Ink* for *Records*. 1665.

B L

TO THE ENGLISH

LADIES & GENTLEWOMEN,

Especially to the more Studious in the ensuing Subject.

COncerning the excellency of the Subject, it being a matter of the highest Concern, and so sublime Philosophy; and having observed the want of a Treatise of this Nature, seeing there is nothing of it compleat, but deficient, ignorant and imperfect; and that a great many Women (not wanting ignorance, nor impudence) presume to take upon them this Mysterious Office, do bring great danger, and oftentimes death upon such as they rashly undertake, being unskilled in the *Anatomicall parts*; is too often the cause of such accidents to the Child-bearing Women, that they never are well after, but with those mischiefs are accompanied to their graves; and finding a small Treatise of this Nature, composed of Carping Nonsense, and made as if it were to rail at the Learned, rather then any wayes to instruct the Ignorant: My desire of the general good, the preservation of the beauty of Nature in the pro-

greſs hereof, and the ſafety and well being of both *Mother* and *Infant*; that both Root and Branch, tree & fruit may flouriſh: Theſe motives I ſay induced me to unlock the moſt abſtruce Cabinet of nature, to untie her gordion knots in her moſt principal Fabrick; and in this enſuing Treatiſe, as with a Clew of Thread, lead you through her moſt *Meandring* Labyrinths in the Conception, Procreation and Birth of Mankind: Having diſtinctly and plainly laid open the *Anatomicall* part thereof; wherein it concerns not only every one in particular that would know themſelves to be experienced; but moſt eſpecially ſuch as take upon them the moſt venerable *Practice of Midwifery*: For a *Midwife* that is ignorant hereof, is no more fitting for that Faculty, then a blind man to judge of Colours: I have heard of ſome ignorant, but (as I ſaid before, impudent) Women that have undertaken this Profeſſion, only going in a common vulgar Road, whoſe Art is like a *Mountebanks Panacea*, either kills or cures, according as it hits, but no reaſon for it: I have endeavoured herein to remove thoſe obſtructions by laying a ſure and ſafe method of Practice before you, and preſcribed moſt excellent Medicines for all ſuch infirmities, as the frail nature of pregnant Women and Infants are ſubject unto: I have faithfully beſtowed my pains, reap you the profit, which is the hearty deſire of

Your real Friend,
P. C.

THE CONTENTS OF THIS BOOK.

Chap. I. *Of the Parts and Veſſels appropriated to Generation both in Men and Women; and firſt of the Agents, or Generative parts in Men.* Page 1.

II. *Of the preparing Veſſels.* 2.

III. *Of the* Paraſtatæ, *or* Corpus varicoſum, *or Veſſels which firſt change the Bloud.* 4.

IV. *Of the Teſticles, or Stones and Cods.* 5.

V. *Of the Yard, it's ſtructure, parts, and uſes.* 12.

VI. *Of the parts whereof the Yard is conſtituted.* 15.

VII. *The uſe and ſtructure of the Yard, and of the parts whereof the Yard is conſtituted.* 19.

VIII. *Of the Parts dedicated to Generation in Women.* 23.

IX. *Of the likeneſs or proportion of the parts of Generation in Men and Women.* 24.

X. *Of the preparing* Spermatick *Veſſels.* 26.

XI. *Of the Teſticles, or Stones in Women.* 28.

XII. *Of the* Vasa deferentia, *or leading Vessels.* 29.
XIII. *Of the Womb or Matrix.* 31.
XIV. *Of the figure and magnitude of the Womb.* 35.
XV. *Of the Compound parts of the Womb, and particularly of the Bottome or Orifice.* 39.
XVI. *Of the Neck of the Womb, and of the* Hymen, *or of the Tokens of Virginity.* 42.
XVII. *Of the Lap, Lips, or Privities.* 47.
XVIII. *Of the Clitoris.* 50.
XIX. *Whether the Stones be Principal Parts, or no.* 54.
XX. *How the parts of Generation in Men and Women do differ.* 56.
XXI. *Of the Motion of the Womb.* 57.
XXII. *How the Womb is affected with Smells and Savours.* 57
XXIII. *Of the consent between the Womb and the other parts of Womens bodies.* 60.
XXIV. *What things are necessary to Generation.* 65.
XXV. *Of the Principles of Generation, Seed and Mothers Bloud.* 66.
XXVI. *Of the Mothers Bloud, the second Principle of Generation.* 67.
XXII. *Of Conception.* 71.
XXVIII. *Signs of a Man or Woman Child.* 73.
XXIX. *Of the Confirmation of the Parts.* 73.
XXX. *Of the Confirmation of the Membranes.* 74.
XXXI. *Of the Secundine.* 75.
XXXII. *Of the Conception of Twins.* 76.
XXXIII. *Of false Conception, and* Mola. 79.

XXXIV.

XXXIV. *Of the Generation and increaſe of the Parts, according to their ſeveral dayes & times.* 85.
XXXV. *Of the ſituation, form, or figure the Child lies in the Womb.* 90.
XXXVI. *Of Monſters and Hermaphrodites.* 91.
XXXVII. *The cauſes of Monſters.* 93.
XXXVIII. *Whence it cometh to paſs that Children are like their Parents.* 95.
XXXIX. *Of Hard Labour, the cauſes, and ſigns of it, and it's remedies.* 100.
XL. *How a Woman with Child ſhall uſe her ſelf with Remedies for hard Labour.* 104.
XLI. *Directions for a Woman in Labour.* 107.
XLII. *How a Midwife may know the true time when the Birth is at hand.* 115.
XLIII. *Directions after the Woman is delivered.* 122.
XLIV. *To expell the Secundine.* 124.
XLV. *Of the Chollick in Women in the time of Labour.* 129.
XLVI. *Of After-throws, and tormenting pains after the Delivery.* 130.
XLVII. *A Powder to expell Wind in Child-bed Women.* 132.
XLVIII. *Of a Dead Birth.* 136.
XLIX. *Signs that the Child is dead in the womb.* 137.
L. *Of a* Cæſarean *Birth.* 150.
LI. *Of Abortion, or miſcarrying in Women.* 151.
LII. *Signs of Miſcarriage, or Abortment in Women.* 158.
LIII. *Of an immoderate Flux of Bloud after a*

Woman is delivered, which the Midwifes call a Floud. 167.

LIV. *Of the Want of Purgation, or diminution of the Flux of Bloud after delivery.* 170.

LV. *Of ſuch as have but little, or ſmall quantity of Bloud.* 173.

LVI. *Of the keeping, or ordering Women, during their Lying Inne.* 174.

LVII. *Of the danger to purge a woman, when ſhe firſt Lies Inne.* 177.

LVIII. *Of the Relaxation of the Womb.* 178.

LIX. *Of the falling out of the Matrix, and accidents hapning thereby.* 180.

LX. *Of the Feaver in Child-bed Women.* 181.

LXI. *Of the Flux of the Belly in Child-bearing Women.* 183.

LXII. *Of Vomiting in Child-bed Women.* 187.

LXIII. *Of the ſwelling, or puffing up of the Feet, Belly, and of the whole body after Child-bearing.* 189.

LXV. *Of the Cauſes, ſigns, and Cure of hot diſtempers in the Womb.* 195.

LXVI. *Of too much Coldneſs in the Womb.* 197.

LXVII. *Of diſtempers of the Womb through moiſture.* 200.

LXVIII. *Of the diſtemper of the Womb through Dryneſs.* 201.

LXIX. *Of a cold and moiſt Womb.* 203.

LXX. *Of the Hot and Dry diſtemper of the Womb.* 206.

LXXI. *Of the ſtraitneſs of the Womb, & its veſſels.* 206.

THE CONTENTS.

LXXII. *Of opening the Veſſels of the Womb beſides Nature.* 308.
LXXIII. *Of a Diſeaſe in the Womb, called* Tentigo, *or* Satyriaſis. 210.
LXXIV. *Of the narrowneſs of the Neck of the Womb.* 212.
LXXV. *Of Wheals, Condyloma's of the Womb, and of the Hemorroids.* 213.
LXXVI *Of the pain of the Womb.* 217.
LXXVII. *Of Ulcers in the Womb.* 218.
LXXVIII. *Of Itchings of the Womb.* 225.
LXXIX. *Of the Stopping or Suppreſſion of the Termes.* 226.
LXXX. *Of the Flux of the Womb, or the Whites in Women.* 242.
LXXXI. *Of the Suffocation, or Strangulation of the Womb, or Fits of the Mother.* 247.
LXXXII. *Of the falling down of the Womb.* 251.
LXXXIII. *Of the Green-ſickneſs*, Febris alba, *White Feaver, or* Cachexia Virginum. 253.
LXXXIV. *Of Barrenneſs.* 256.
LXXXV. *Of Diſeaſes hapning to Women after the Birth, and firſt of ſuperfluity of Milk.* 258.
LXXXVI. *Directions for the ordering the Child, after it is new Born, and firſt of cutting the Navel ſtring.* 269.
LXXXVII. *Of Diſeaſes incident to Children, and firſt of diſtempers of the Head.* 275.

An Explanation of ſome Terms of Art uſed in this book.

Accelerator, *in Anatomy it is uſed for the Muſcle, that opens the paſſage of the Seed and Vryne.*

Amnios, *the Inner skin, wherewith the Child is covered in the womb, which women terme the* Caule.

Chorion, *the outward skin covering the Child in the womb.*

Clitoris, *a ſinewy part in the womb ſufficiently deſcribed in the Anatomy of that part.*

Corpus Varicoſum, *the Veins and Arteryes, joyned together which carry vital ſpirit and blood to the ſtones to create ſeed thereof.*

Cremaſter, *the Muſcle that holds up and attracts the ſtones in the time of* Coition.

Erector penis, *the great Muſcle that makes the Yard riſe and ſtand.*

Glans, *the Nut or top of the Yard.*

Preputium, *the moveable skin about the top of the Yard, which the* Circumciſers *cut off.*

Proſtatæ, 2. Glandules, *like two other little ſtones, which receive the ſeed from the ſtones, by the leading veſſels, and keep it till the time of* Ejection *by the Yard, cauſing the more pleaſure in the Action.*

Superfœtation, *is when one Child is conceived after another.*

Vaſa deferentia, *the different Veſſels, or leading Veſſels, which carry the ſeed from the ſtones to the*

proſtatæ

proſtratæ glandules, *or ſeed ſtorehouſes.*

Vaſa preparantia, *the preparing Veſſels, theſe convey blood to the ſtones to be by them converted into ſeed.*

Vena Cava, *the great hollow Vein and trunk which retains the blood from the liver, & diſtributes it through all the vaines of the body.*

Urethea, *a paſſage of the Yard both for ſeed and Vrine.*

Ureters, *the Veſſels through which the Vrine is conveyed from the kidnies to the bladder.*

Some others you will finde more plainly diſcuſſed in their proper places in the book, and are therefore willingly here omitted.

Advertiſements worthy of obſervation.

Mr. Turners Dentrifices, *which make the teeth white as Ivory, make the breath ſweet, and preſerve from the tooth-ach, & cleanſe the mouth and gumms from Cankers and Impoſtumes, are ſold by Mr.* Tho. Rooks *at the holy Lamb at the Eaſt end of S.* Pauls Church.

An excellnnt powder, *to procure eaſie* delivery *in Childe-bearing women, being a ſecret of the Authors is there ſold with directions.*

Sovereign Tabulats *to cauſe conception, and prevent* miſcarriage, *and other accidents in women: cures the great ſickneſs, fits of the Mother, and* Convulſion *fits, with directions to uſe them; all ſold at the ſame place.*

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on the *Galathians* in fol.

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Practicall Meditations, Divine and Moral.

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Atlas under *Olympus*, or the Heroick Poems of *Will. Auſtin* Eſquire.

Newly Extant the View of *England*'s 20 years co..fuſions; and the laſt 4 years ſettlement to this Time.

The Explanation of the first Figure.

B. B. *The parts of the* Chorion *diſſected and branched out.*

C. *The* Amnios *diſſected and laid open.*

D. D. *The Membrane of the Womb branched forth.*

E. E. *The* Placenta, *or Cake of the Womb, being a fleſhy ſubſtance full of veſſels, giving nouriſhment to the Infant.*

F. *The Veſſels conſtituting the Navell-ſtring.*

G. *The Navetl-ſtring carrying the umbilicar veſſels from the* Placenta *to the Navell.*

H. H. *The Infant lying in the Womb near the time of its approaching Birth.*

I. *The Entrance of the umbilicar veſſels into the Childs Navell.*

The ſecond Figure.

A. A. A. *The* Pubes, *or hill of Venus, with the hairs about it.*

B. *The whole* Clitoris *in its place.*

C. C. C. *The Lips of the* Vulva *opened.*

D. D. *The* Nymphæ, *or Wings of the* Vulva *laid open.*

E. *The Orifice of the neck of the Bladder, which in this place is inſerted into the* Pudenda.

F. *The externall Face of the neck of the Womb.*

G. *The* Anus, *or* Podex.

I. *The bottom of the Womb.*

K. K. *The ſkinny parts about the Fundament.*

The third Figure.

A. H. *Theſe Letters denote the ſame as in the former Figure; but onely* h. h. *beſides the reſt doe demonſtrate the Veins, Arteries, and Nerves, which are propagated to the* Clitoris.

The fourth Figure.

A. A. *The* Pubes, *and hairs about it.*

B. *The* Clitoris.

C. C. *The* Wings, *or* Nymphs.

D. *The Orifice of the neck of the Bladder.*

E. *The outward Mouth of the Neck of the Womb.*

F. F. *The externall Face of the whole Neck.*

G. *The Region wherein the internall Mouth of the Womb conſiſts.*

H. H. *The outward Superficies of the bottom of the Womb.*

The fifth Figure.

A. A. *The Orifice of the Womb diſſected.*

B. *The thickneſs of the ſubſtance of the Womb nigh this Orifice, by which the opening and ſhutting thereof is performed.*

C. C. *Lines or Sutures dividing the bottom of the Womb into the right and left parts.*

D. D. D. *The inward part of the bottom of the Womb, not diſtinguiſhed by Cells.*

E. E. *The ingreſſe and end of the Leading Veſſels.*

F. F. F. F. *The Section made at length through the ſubſtance of the Womb.*

a. a. *The*

a. a. *The Cleft, and Knob anſwering unto it, that the Oriſice of the womb may ſhut the more cloſely.*

b. b. b. b. b. b. *The Ridges, and tranſverſe wrinckles, dedicated to the ſame uſe.*

The ſixth Figure.

A. A. *The Gibbous part of the Liver.*

B. *The hollow part of the Liver.*

C. *The Kernell under the* Thorax.

D. *The Gibbous part of the Milt.*

E. *The umbilicall Vein inſerted into the ridge of the Liver.*

F. *The veſſell of Gall ſited under the hollow of the Liver.*

G. *The Inteſtine cut off from the Ventricle and hollow Gut, and again drawn to the* Thorax.

H. *The Pore of Choller drawn from the Veſſell of the Gall to the* Duodenum.

I. I. *The Trunck of the hollow Vein deſcending, and his divarications.*

K. K. *The Trunck of the great Artery deſcending.*

L. L. *The Emulgent Veins, drawn from the hollow Vein to the Reins, the right whereof is the ſhorter.*

M. M. *The Reins, into which the Emulgent Veins are implanted.*

N. *The Reins encompaſſing the Body, called* Ren. Succenturiatus.

O. *The little Vein ſtretched from the Emulgent to that body.*

P. P. *The Vreters deſcending from the Reins to the Bladder.*

Q. *The bottom of the Bladder of Vrine.*

R. *The inſertion of the* Trachi *into the bottom of the Bladder.*

S. *The*

S. *The Right Inteſtine cut off on that part whereby it was joyned to the* Colon.

T. T. *The Preparing Veſſels.*

V. *The Preparing Arteries.*

X. *The divarication of the hollow Vein, and great Artery.*

Y. Y. *The umbilicall Arteries, which adhere to the ſides of the Bladder.*

Z. *The bottom of the Bladder.*

a. a. *A Womans Stones.*

b. *The Leading Veſſels, tranſmitted from the Stones to the Horns of the Womb.*

c. c. *The two blind Seed Veßals.*

d. d. *The two upper Ligaments of the Womb, aßimilated to the Wings of a* Batt.

e. e. *The two lower round Ligaments of the Womb.*

f. f. *The Cavity of the Bones of the Flank, which in Women are larger than in Men.*

g. g. *The Loyns by which the Ureters and Spermatick Veſſels doe deſcend.*

THE

THE MIDWIFES PRACTICE.

CHAP. I.

Of the Parts and Veſſels appropriated to Generation both in Men and Women; and firſt of the Agents, or Generative parts in Men.

THat the method be the more compleat and perfect, it is neceſſary that the *generative* parts of both Sexes be Anatomically treated of: And as it is the more worthy and noble, ſo moſt proper and naturall for the *Agent* to be placed before the *Patient*: And herein I ſhall not ſpend time about an Atheiſticall *proœmium* vailed over with Divinity, as ſome of that ſect have done; but come briefly to treat of the Genitalls of men in the firſt place, becauſe Women being ignorant in the ſtructure and foundation of the parts, may be to ſeek how to go about their work,

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and ſo miſſe of their end. The Genitalls, or parts of Generation in Men are theſe.

1. The *Vaſa præparantia*, or preparing veſſell, ſo called, becauſe they prepare the matter to make the Seed of.

2. The *Corpus varicoſum*, which doth elaborate and work this matter, called alſo *Paraſtatæ*, being the veſſels which firſt change the blood into ſeed.

3. The *Stones*, which make the ſeed fruitfull.

4. The *Vaſa deferentia*, which are the veſſels that carry back again the ſeed from the ſtones after they have concocted it.

5. The *Proſtatæ*, or ſeminall veſſels which doe keep or contain the ſeed.

6. The Yard, which doth caſt out the ſeed from theſe veſſels, and eject the ſame into the womb.

Of theſe in order.

CHAP. II.

Of the preparing veſſels.

THeſe veſſels the Greeks call ἀγγεῖα παρασκευαστικὰ, and the Latines *vaſa præparantia*, both fitting them with apt names ſignificant to their uſe, or office, that is, to prepare the matter which the Stones doe afterwards turn into ſeed: and therefore they are likewiſe in Engliſh called *preparing veſſels*, which are no borrowed Termes, as the railing *Plagiary*, or his Ape pretends. They are in number four; two Veins, and two Arteries; and theſe are carried downwards from the ſmall guts to the ſtones,

ſtones, and in men they are bigger than in women; ſo likewiſe mens ſtones are much bigger then womens, and ſo are the ſtones of all male beaſts bigger then the females, as you may ſee in Bulls, Boars, Rammes, and the like. Theſe two Veins and two Arteries, one of each poſſeſſeth each ſide; the right and the left; the right Vein hath his original from the *vena Cava*, or hollow vein, a little below the original or beginning of the emulgent vein, but the left ſprings com-monly from the trunk of the Emulgent; yet ſometimes it hath a branch carried to it from the trunk of the hollow vein; ſo that theſe veins ſpring from a different root, and their original, as you ſee, is not alwayes one and the ſame.

The middle part of theſe veins make their paſſage ſtraight through the loyns, and reſts upon the *Lumball Muſcle*, there being onely a thin *Membrane* comming between them; and there it divides and diſtributes it ſelf to the near adjoyning filmy parts of the body.

The uttermoſt part of theſe veins is carried beyond the midriffe to the ſtones, deſcending with a ſmall Nerve and the Muſcle *Cremaſter* through the duplicity of the midriffe, and doe not paſſe through the *peritonæum*; and when it comes near the ſtones it is joyned with an Artery; and then theſe veſſels are by a film riſing from the *peritonæum*, cloſed up and united both together, twiſting like the young tendrells of a Vine, they are carried to the end of the ſtones. The Arteries which are thus joyned to theſe veins ſpring from the great Artery, having

their original a little below the emulgent, from whence they descend downwards, till they are joined and associated to the veins.

CHAP. III.

Of the Parastatæ, *or* Corpus varicosum, *or vessels which first change the blood.*

THese vessels are in number four, and at their first descension they keep at a small distance one from the other; yet after many ingraftings or knittings together, they seem at length to become onely two bodies, making many curious intertextures or twistings, full of little crumplings, like the tendrells of a Vine, white, and in the form of a Pyramid, resting one upon the Right Stone, and the other upon the left; and as they stand they pierce the tunicles of the stones with certain Fibres, or extraordinary small veins, which afterwards disperse themselves through the bodies of the stone. The substance of these vessels is between that of the stones and that of the preparing vessels, not altogether consisting of *Membranes*, nor being altogether *kernelly* or *glandulous*: their use is to contain the blood, and stay it in their windings and wrinckled bodies, and to mix the blood and vitall spirit, and to incorporate them both into one body, and by power received from the stones, they change the colour of the blood from red to white.

CHAP.

CHAP. IV.

Of the Testicles, or Stones and Cods.

THe *Stones* are called in Latine *Testes*, that is *Witnesses*; because they witnesse one to be a Man; and without such witnesses a woman will believe no man; neither can any womans Case be pleaded without them. The Greeks call them Δύμις, because they are two; and indeed their number is very certain; seldome more, and seldome lesse then two, unlesse one be lost by some accident, or cut away: yet I could tell you of some men that have had but one stone; & of some that have had three, and some four, but two good ones are far better than all of them. Their place is without the middriffe at the root of the Yard under the belly; whereby they keep men the more chaste, being kept coole: for those Creatures which carry their stones within their bodies are more salacious, and bring forth in greater numbers than others.

There have been some men, and also beasts, as Horses, Bulls, and Boars, whose Stones I have known never appeared outwardly, but lay hid in their backs, having no appearance of any Cod at all, but outwardly seemed as if their stones had been cut out when they were young; yet have been most excessive prone to lechery.

The *Stones* are not alwayes of equall bignesse in all Creatures; in men the left stone is generally big-

ger than the right; and ſome are of opinion, that that is the reaſon there are more women gotten than men.

The *Stones* are wrapped up in divers Coats or Tunicles: the outermoſt wherein they hang is the Cod, being much like a purſe or ſatchell, and is common to both the ſtones, and conſiſts of a skin and a Cuticle. The skin of this Cod differs from any other part of the skin which covers the body; for that is ſmooth and ſpread cloſe over the body; This is looſe and made to ſtretch out or wrinckle up together as occaſion ſerves, as the Stones either aſcend or deſcend, as they are drawn up, ſhrink up, or hang down; they aſcend in the time of Carnall Copulation, ſhrink up with cold, but deſcend in hot weather, in Feavers, weakneſſe of the ſtones, and old age. And for this cauſe there was an Engliſh Lady, who when any of her Men-ſervants complained of any diſtemper, ſhe would judge of his diſeaſe by feeling how his ſtones hung; for if they did aſcend up at her gentle touch, ſhe concludod no danger of the diſeaſe, but would adminiſter a preſent Cure.

The ſecond Coat or Covering for the Stones is called *Dartos*, becauſe it is eaſily ſeparated from the others. In this the ſtones lye as it were in a Neſt, wrapping them about more cloſe then the *Scrotum* doth; it ſprings from the fleſhy Pannicle; which though it be thinner hereabouts then in the other parts of the body, yet it is full of ſmall veins and arteries, which carry in them blood and ſpirits to keep the ſtones warm.

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The proper Tunicles, or Coats of the ſtones are firſt the *Erythroides*, which is alſo called *Vaginalis*, ſupplying the office of a ſheath: it hath its beginning from the production of the *Peritonæum*; for where the *ſpermatick* veſſels paſſe they doe not at all bruiſe the *peritonæum*, but carry it down to the ſtones, and ſo make this Tunicle.

This *Coat* or *Tunicle* is joyned to that which is called *Dartos*; by many *Nerves* & *Fibres*. Underneath this *Tunicle* is the red Tunicle called *Erythroides*, from the abundance of red veins, which are ſprinkled up and down in it: it riſeth from the other membranes, and is encompaſſed about by the firſt proper *Tunicle*.

The third *Coat* is that which immediately encompaſſeth the ſtones about: it is white, thick, and ſtrong to preſerve the ſoft and looſe ſubſtance of the ſtones, and is called by Anatomiſts, *Epididymis*: it riſeth from the Tunicle of the ſeminall veſſels, being the thickeſt of all the Tunicles, having ſome ſmall veins branched up and down in it.

Further to keep the ſtones from over-ſtretching or oppreſſing the paſſages of the ſeminall veſſels, they have two muſcles to hang by; on both ſides one, which are vulgarly called the *Strings* of the ſtones; they are in form oblong and ſlender, which if any accident happen to the ſtone they partake of the ſame by their exquiſite ſente, and ſuffer great pain and ſwelling.

Theſe muſcles ſpring from a thick Membrane, which is joyned to the hanch-bone, in the further part where the hair grows, above the Yard, and is

faſtned to this bone, with fleſhy and ſtreight *fibres*, where the oblique Muſcles of the *Abdomen* & Midriffe doe end, and from thence they reach down upon the upper parts of the ſtones, and ſo are extended through the whole length of them.

The ſubſtance of the ſtones is glandulous, or to ſpeak more plain to the vulgar apprehenſions, they are kernelly, white, ſoft, looſe, ſpongy and hollow, having ſundry veſſels diſperſed thorough them: yet this ſubſtance, though it be moſt ſoft & moiſt, is wholly diſſimilar, that is, of different parts, and full of *fibres*: and theſe *fibres* alſo ſeem to be of a different ſubſtance from that of the ſtones. Theſe *Fibres* have their original from the *ſpermatick* veſſels, and thence ſpread themſelvs through the ſtones, by which that part of the ſeed, which is over and above what ſerves for the nouriſhment of the ſtones is drawn forth and kept for procreation.

The *Complexion* or *Temperament* of the Stones is hot and moiſt; although they ſhould rather be thought to be cold, if that Maxim were true: that *all white things are cold, and all red things are hot.* But this being like ſome others of *Culpepper*'s Logick, I ſuppoſe none but Fools will give credit to it; for Nature is known to abhorre all Coldneſſe in the work of generation; therefore the temper of the ſtones muſt needs be hot, and they alwayes abound with bloud, and a pure ſpirit, which can never be without heat. And beſides heat is required for the concoction of this blood, and changing it into ſeed.

But by the way take notice, that the temper of

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the ſtones is not alike in all perſons, for in ſome they are far colder then in others, according to the Conſtitution of the whole body. Thoſe who have hotteſt ſtones are moſt ſalacious and prone to lechery, and veneriall actions. Their ſtones are bigger, & much harder than others,and they are more hairy about thoſe parts, and alſo about their faces; and they appear to have hair about thoſe parts at younger years than thoſe of cold Complexions; for they find every thing contrary.

The right *Stone* hath the greateſt heat, becauſe it receives more pure and hotter bloud from the *vena Cava*, and the great *Artery*: And this ſtone is ſaid to beget Boyes: and the left is the more colder, becauſe it receives a more impure, and ſerous blood from the emulgent vein, making this ſtone more apt for the procreation of the Female; ſo that according to their virtue, in the act of generation, is begotten either male or female.

The uſe, virtue, and action of theſe ſtones may now ſufficiently be underſtood from what hath been ſaid; but to be more plain, let me tell you, they have an inbred quality or gift beſtowed on them by Nature to generate ſeed. That is their proper office, for without them no ſeed, and ſo conſequently no generation can be: ſo that the office and function of the ſtones is onely to generate ſeed; and that muſt needs be true, if every like generates it like; for the ſubſtance of the ſtones is very like the ſeed it ſelf; that is, white, moiſt and viſcous. I know there are ſome capricious brains, out of fooliſh affectation will

will pretend ſome addle arguments to the contrary: but becauſe reaſon cannot ſatisfie unreaſonable curioſity, I would adviſe ſuch firſt to cut their ſtones out, and then I'le argue with them the Controverſie by a demonſtration from their own experience.

There is alſo placed a *veſſel* or paſſage, which comes from the head of the Stones to the root of the Yard, which is called *Ejaculatorium*, the Ejaculatory or Ejecting veſſel: this riſes from the head of the ſtones, and joyning downwards to the ſtones deſcends to the bottom thereof, and is reflected again from thence and annext to the preparing veſſel, and returns again to the head of the ſtone, and from thence it proceeds upwards, till it touch the bone of the ſmall guts, keeping cloſe to the preparing veſſel till it pierce the production of the *hypogaſtrium*, that is, the upper part of the place where the hair grows above the privy members; the *hypogaſtrium* being that part of the belly which reacheth from the Navill to that hair; and from thence it runneth downwards through the hollowneſſe of the Hippe and Sides between the Bladder and the ſtreight gut, till it reach the glandulous *proſtatæ*, or foreſtanders, and ends or fixes it ſelf at the root of the Yard. At the beginning while it remains amongſt the Coats of the ſtones, it is full of windings & turnings, and near the end it hath many little bladders like unto Warts.

At the end of the *vaſa deferentia*, or deferent veſſels on both ſides are certain bladders joyned together between the bladder and the right gut, the laſt whereof, together with the ſeminary veſſels, by a little

little Channell is terminated in the *proſtatæ*, or foreſtanders.

Theſe both ſtrengthen the ſeminary veſſels, and are alſo ſtores or magazines of the ſeed; for were it not for theſe veſſels a man could not doe a womans buſineſſe no more then once; but they are many, ſo that every time a man uſes the act of venery, he may have a new ſupply of matter; emptying alwayes one veſſel at a time. In theſe veſſels there is alwayes found a greater or leſſer quantity of ſeed: they are hollow and round, that they may contain the more ſeed, and are full of membranes that they may be contracted or extended as the plenty of ſeed requires: they are crooked and full of windings and turnings to keep the ſeed from ſlipping out.

Then there are the Glandulous *proſtatæ*, or foreſtanders which are as it were two little ſtones ſeated at the root of the yard a little abov the ſphincter of the Urinary veſſels; they are wrapt about with a membrane, which alſo ſerves to cover the ſeminary veſſels: they ſeem round on the ſides, & flat before & behind: they are looſe and ſpongy, like other kernells, but differ from them in whiteneſſe and hardneſſe: they have a moſt pure ſenſe of Feeling, to ſtirre up a greater deſire of Copulation: they have certain pores, that open into the ureters, through which the ſeed paſſes into the Yard, theſe foreſtanders beeing ſqueezed by the lower muſcles of the Yard. Theſe kernells have a three-fold uſe.

The firſt is to beget an oily, fat and ſlippery ſubſtance, with which the Urinary paſſage is annointed

to

to defend it from the ſharpneſſe both of the ſeed and urine and to keep it alwayes moiſt.

Their ſecond uſe is taken from their name *proſtatæ*, defenders: for they are there placed to preſerve, ſtrengthen, and defend the ends of the *deferent veſſels*, leaſt by the overmuch ſtanding and ſtretching forth of the Yard, the ſeminary veſſels ſhould be too much extended, diſplaced or burſt.

The third uſe of theſe foreſtanders is, being placed betwen the bladder and the right gut, they ſerve inſtead of Cuſhions for the veſſel to reſt upon, and to guard them from compreſſion. Hence it comes to paſſe ſometimes, that thoſe who are very much bound in their bodies, by over vehement ſtraining of themſelves, doe avoid ſome ſeed, which is cauſed by a violent compreſſion or preſſing of thoſe parts, which are alwayes in that caſe compreſſed more or leſſe; And that is the reaſon why a man cannot ſh--- but he muſt piſſe likewiſe at the ſame time, though never ſo little.

CHAP. V.

Of the Yard, it's ſtructure, parts, and uſes.

THe *Yard* is an officiall member, the Cultor or Tiller of the Field of Mans generation; and for that cauſe ſundry Names and Epithites were given thereunto by the Ancients, as tokens of excellency: It is compounded and made of skin, brawns, tendons, veins, arteries, ſinews, and great ligaments, and hath in it two principall paſſages, one for the Sperme,

Sperme, and another for the Urine, ſo that as to it's ſubſtance it is not bony, as Dogs, Wolves and Foxes; neither griſtly, which would hinder it's ſtanding or flagging as occaſion requires; neither is it ſo full of veins as to hinder its emptying, and again ſudden repletion; neither is it full of arteries, becauſe it wants a continuall pulſation; yet it hath a pulſation ſomtimes; neither can it conſiſt of Nerves, becauſe they having no hollowneſſe cannot be extended and looſened, as it muſt neceſſarily happen to the Yard: therefore is the Yard compoſed of ſuch a ſubſtance, as is not peculiar to any part of the body beſides. That part of the Yard which is Pendent without, beginneth at the *ſhare-bone*, where the hair grows which is called *Os pubis*; but it takes its beginning at the *podex* or fundament, and is ſituated near the joyning of the *ſhare-bone*, being faſt knit to the *péritonæum*, which is the ſpace between the Cods and the Fundament, whereupon is a ſeam which comes up over the Cods, and parts them in the midſt between the ſtones: the figure of it is in a manner round, though not exactly, yet more round in ſome men then in others, and is a little broader in the upper part, which is called the back of the Yard: this ſituation is appropriated to the manner of the act of generation, uſuall and peculiar to men, who herein have the preheminency in difference from all other Creatures.

The bigneſſe and longitude of the Yard is fitted and proportioned for procreation; yet in men there is much variety and difference both in length and bigneſſe,

bigneſſe, in form and figure: It is uſually obſerved that Ideots and naturall Fooles are furniſhed with this member far beyond the common and moſt uſefull ſize, (for they are generally uſeleſſe in them) and in all others, who have Yards of an extraordinary length or bigneſſe; how well they can pleaſe women I know not; but they are altogether unfit for generation, *In Medio enim conſiſtit virtus.*

It is an opinion of ſome, that there is a rationall difference as to the bigneſſe of this member, affirming that the often uſe of venery doth increaſe the quantity of it in all dimenſions. I am not confirmed in this opinion, it ſeems no way rationall to me, but rather *è contra*: and I have heard ſome ſay, that they have had experience by acting with the Red-hair'd Laſſe, of the contrary, inſomuch as one told me, *He thought he had quite loſt his Inſtrument for a fortnight after*, &c.

It is likewiſe a generally received opinion, that the length or ſhortneſſe of the Yard depends upon the cutting of the Navell ſtrings, ſo that if the Navell ſtrings are not bound up or knit too cloſe by the Midwife in Children that are newly born, but at ſome diſtance from the Navell, the Yard will be the longer, by reaſon of the ligament which comes from the Navell to the bottom of the Bladder; which if it be too much abbreviated drawes up the Bladder, and thereby ſhortens the Yard, but if the Navell ſtring be left longer, the Traches is enlarged, and the Yard hath thereby conſequently the more liberty to extend it ſelf: ſome hold this opinion ridiculous,

lous, others commend it: but whether it be ſo or not, there can be no hurt in leaving the Navell ſtring long; and I hope the Midwifes are better friends to their own Function, than to hinder the ſprout of their deſired harveſt.

CHAP. VI.

Of the parts whereof the Yard is conſtituted.

The *Yard*, as is ſaid before, is conſtituted of ſeverall parts, ſome whereof are common to all other members of the body, and ſome proper and peculiar to this member onely: It is encompaſſed with a skin and fleſhy pannicle, as all other members are; but it hath this peculiar. that the uppermoſt skin of the *glans* or *nut* of the Yard is moveable, that it may be reflexed and drawn back from the Nut of the Yard, eaſily ſlipping back alwayes in the time of Copulation; and in ſome never comes quite over again: this moveable skin is called the *præputium*, or foreskin, and is that part which in Circumciſion they cut away. This skin ſerveth to cover and defend the Nut of the Yard, and maketh the more delectation in the act of venery; yet ſome are of opinion, that ſuch as are Circumciſed are the better fitted to get Children, that skin (as is ſuppoſed) being an hindrance, not onely to the growth of the *glans*, but alſo to the penetration of the Yard into the Wombe, and hinders the extenſion alſo of the Yard, and the ejection of the ſeed into its due place; and that is very true in ſome perſons, eſpecially

cially ſuch as have their *præpuce* ſo far over the Nut of the Yard, as it will not eaſily ſlip off; they can never well perform the generative act, unleſſe it be cut off.

The *glans*, or *Nut* of the Yard is a fleſhy part, made of brawny fleſh, very ſoft and thin, that it hurt not the Matrix in its penetration, and is repleated with blood and ſpirits, and endued with an exquiſite ſenſe; the end of it is a little ſharp, and acute, the skin of it is very thin and pure, yet will quickly heal, if it be broak, but the fleſhy or brawny part, if it be once loſt will never grow again; therefore let men beware of ventering it into dangerous places. This *glans* or *Nut* is faſtned to the foreskin, at the lower part by a ligament, which is called the *bridle* or *fillet*, which in ſome is ſo ſtrong and ſtreight, that it will bend backwards the head of the Nut when the Yard extends it ſelf, but in the firſt veneriall action, which is certainly moſt furious, it is uſually broken, or at leaſt ſoon broken and extended, to the abatement of that obſtruction. The greateſt part of the Yard is conſtituted of two Nervous bodies, on each ſide one, which doe end together in the top or Nut. They ariſe from a double originall, leaning upon the Hip under the *ſhare-bone*, whence they go on to the Nut of the Yard.

They have alſo a two-fold ſubſtance, the firſt is Nervous, hard and thick; the inner part black, looſe, ſoft, thin and ſpongy; it is called the Nervous pipe; they are joyned together by a certain membrane, thin and Nervous, which is ſtrengthned by divers

overthwart

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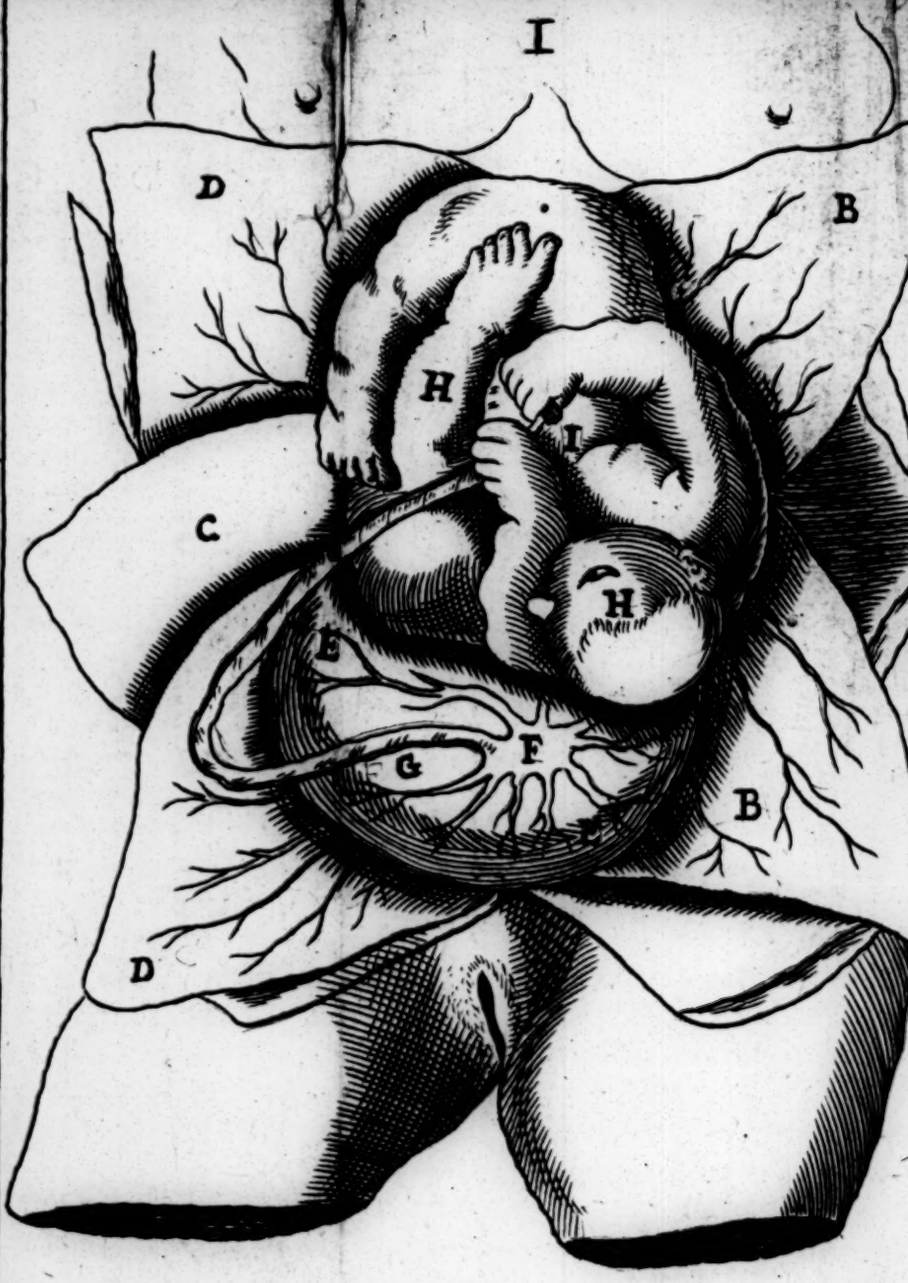

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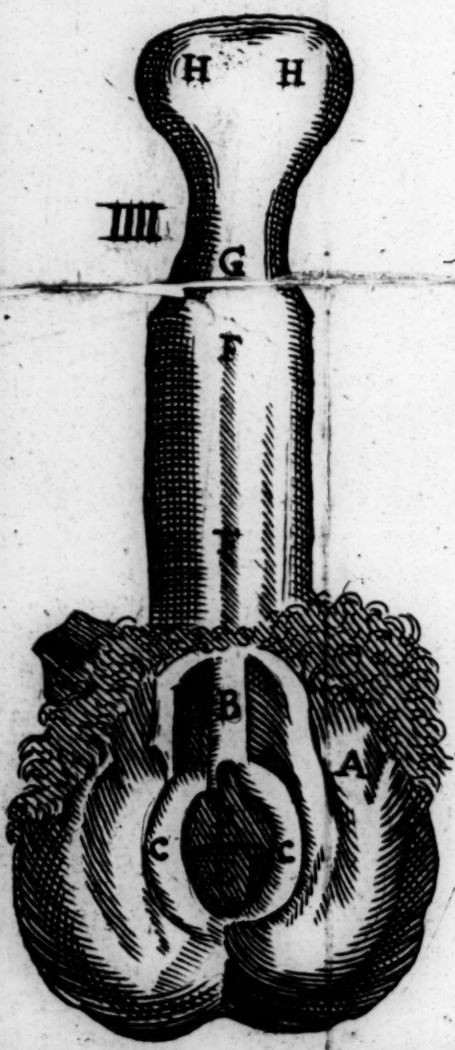

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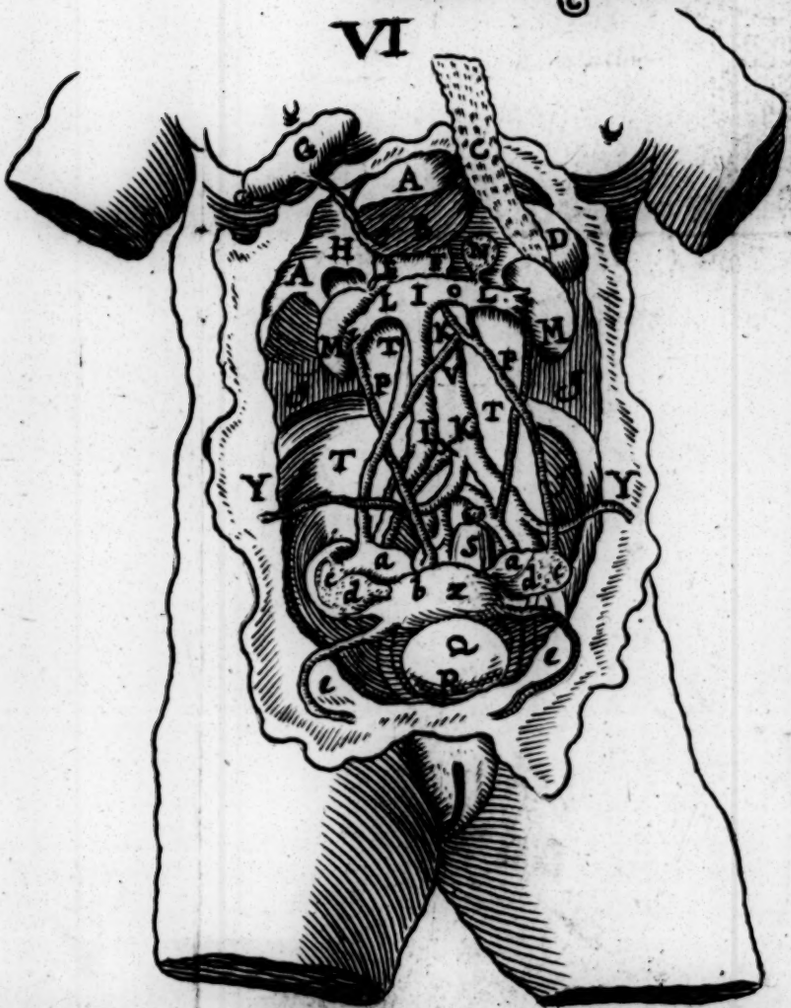

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overthwart Fibres, placed there in the form of a *Weavers* ſhuttle: In their originall they are ſeparated one from another, making room from the *ureter*, and are joyned together about the middle of the *ſhare-bone*; where they looſe about the third part of their Nervous ſubſtance

The next following is the internall ſubſtance of the Yard, which is wrapt about by the exteriour Nervous ſubſtance: There appears ſtretched through the whole length of it, a thin and tender artery, which is diffuſed through the whole looſe ſubſtance of the Yard, reaching as far as the root of the Yard; beſides theſe two there is another body that lies between theſe two, as proper, if not more peculiar, to the Yard than they are. This is called the *Ureter*, being a pipe placed at the inferiour part of the Yard, and is encompaſſed by the two forementioned bodies, and is a paſſage proper both to the ſeed and the urine.

This channell runs through the middle of thoſe Nervous bodies, and conſiſts of the ſame ſubſtance as they doe, being looſe, thick, ſoft and tender, every way equal from the neck of the bladder to the Nut of the Yard, onely it is a little wider at the beginning than it is at the place where it ends, which is at the head of the *ſnout*, or nut of the Yard.

This conduit or channell hath at its beginning three holes or concavities, one in the middle, which is ſomething bigger than the other two, ariſing from the neck of the bladder; the other two on both ſides one, being ſomething narrower, proceeding from

the paſſage that goes out of the ſeminary veſſels, and conveys the ſeed into this channell. Likewiſe in this conduit, where it is joyned to the *glans*, or head of the Yard, together with the Nervous bodies, there is a little kind of Cavern, in which ſometimes in a virulent *gonorrhea*, either putrid ſeed, or ſome other corroding humour happens to be collected, which is the cauſe of great pains and ulcers in that part, whereby the Patient many times becomes one of *Venus* maimed ſoldiers, looſing the foremoſt and beſt part of his Yard: and many times alſo there happens a certain little piece of fleſh to grow out of this ulcer, which ſtops the paſſages of the urine.

There doe alſo appertain to the formation and ſtructure of the Yard, two pair of Muſcles, one more ſhorter and thicker on each ſide then the other. They are of a fleſhy ſubſtance, and one pair doe ariſe from a part of the Hip near the beginning of the Yard: their uſe is to erect the Yard, and make him ſtand till he hath done his work, and to bend the forepart of the Yard which is to be inſerted into the womb; they are called *Erectores*, from their office which is as I have told you.

The two other muſcles are longer and ſmaller, and doe ſpring from the Sphincter of the fundament, and are endued with a more fleſhy ſubſtance, being in length full as long as the Yard, under which they are carried downward, ending it at the ſides of the ureter, about the middle of the Yard: their uſe is to dilate the ureter both at the time of making water, and alſo at the time of copulation, leaſt it

ſhould

ſhould be ſtopped up by the repletion of the Nervous bodies, and ſo ſtop up the paſſage of the ſeed: And from hence they are called *accelleratores*. They alſo ſerve to keep the Yard firm, leaſt it leave too much on either ſide, and alſo to preſſe out the ſeed out of the *proſtatæ*, or foreſtanders.

There are alſo veſſels of all ſorts in the Yard, as veins, nerves, and arteries.

Firſt there are certain veins appearing in the externall parts and in the foreskin, which doe branch themſelves out from the *hypogaſtrium*; which veins doe ſwell with a frothy blood and ſpirit when the Yard begins to ſtand. There are alſo certain nerves which ſcatter themſelves from the pith or marrow of the *os ſacrum*, or holy bone, quite through the Yard, bringing with them that delight and pleaſure which is felt in the erection of the Yard, pricking on to the conſummation of the veneriall action.

The Arteries are wonderfully diſperſed throughout the body of the Yard, exceeding far the ſpreading of the veins: the right artery is diſperſed to the left ſide, and the left to the right ſide.

CHAP. VII.

The uſe and action of the Yard, *and of the parts whereof the Yard is conſtituted.*

THe main intention, and chief end of Nature in this curious ſtructure of the Yard, was for procreation ſake, by the injection of prolificall ſeed into the field of humane generation, the womb of

the woman, which is to be done by the frication of the Yard, when it is erected and ſheathed in the womb.

This diſtention of the Yard is cauſed by repletion; which is cauſed firſt by the plenty of ſeed; ſecondly by ſuperfluity of wind; and therefore Beans, Peaſe, and ſuch windy meats provoke to lechery, by making the Yard to ſtand by their windineſſe; and oftentimes, in flatulent bodies, the violence of wind cauſes a *priapiſme*, which is a continuall ſtanding of the Yard. A third cauſe proceeds from abundance of Urine contained in the bladder; and ſometimes the heat of the reins cauſeth the erection of the Yard.

The Yard is thus placed between the thighs, for the greater ſtrengthning of it in the act of generation, and for the greater ſtrength of it as the lower part it appears more fleſhy, which fleſh is muſculous for the greater ſtrengthning thereof: and beſides this muſculous fleſh, it hath two muſcles alſo for the ſame purpoſe on both ſides, to poize it even when it ſtands; which muſcles though they are but little, yet are they exceeding ſtrong.

In the whole form and ſtructure of the Yard, the firſt thing that offers it ſelf to view, is the skin, which is long and looſe, becauſe the Yard, which as occaſion requires, is to ſwell and ſtand, and be extended in length, and ſometimes muſt and will fall down again, ſo requires it that the skin muſt ſtretch as the Yard doth, the extremity or foreskin ſometimes covering the ſnout, and ſometimes drawing back

back quite off, and whilſt it covers the head of the Yard, it defends it from frication, or provoking the motion of the ſeed. Beſides, this skin in the time of copulation ſhuts the mouth of the womb, and hinders the ingreſs of cold aire, yet ſome are of opinion, men might doe their work better if it were cut quite away; and in ſome perſons experience hath manifeſted it, whoſe foreskin hath been too ſtreight, ſo that they could never penetrate a woman, and conſequently never get a Child till they were Circumciſed, and afterwards have done it well enough, as I could inſtance many in *London* and elſewhere.

The uſe of the two Nervous bodies which conſtitute the ſubſtance of the Yard; their uſe is for the *vitall ſpirit* to run through the thin ſubſtance of them, and fill the Yard with ſpirits; and by their thickneſſe they do prevent the too haſty emptying and flying out of the ſpirits, which are to ſtay in for the greater and longer erection of the Yard; otherwiſe he would draw back and fall down before he hath compleated his work.

The uſe of the Ureter is for the paſſage of the Seed and Urine through it; the ſubſtance of it is much the ſame with the two former bodies, the inſide being more thin and looſe, the outſide more nervous and thick, which is ſo ordained, that it may be the more apt to be erected with the Yard. It goes forward from the place where it begins to the end of the ſpermatick veſſels, and the neck of the bladder, and the *proſtatæ*, or foreſtanders, where there ariſes a thin and tender membrane, which *Chirurgions*

ought to be carefull leaſt they break, whilſt they thruſt their Syringes towards thoſe parts: it hath moſt exquiſite ſenſe to ſtirre up pleaſure and deſire to lechery, which cauſeth the Yard to riſe at ſight, objects, thought, or diſcourſe of venery, and provoketh thereunto.

The form and figure of the ſnout, *glans*, or head of the Yard is ſuch, that at the top where it is moſt acute, it hath a hole for the iſſuing forth both of the ſeed and urine; which part comming to the mouth of the womb caſts the ſeed into that Concavity, at which time the neck of the womb with her overthwart fibres ſeems to take hold and embrace the *glans*; and that it might take the better hold, Nature hath framed a round circle at the bottom of the *glans* for that purpoſe, with a convenient jetting out round about from the body of the Yard, by the benefit of which circle the ſeed is kept in the womb, and not ſuffered to fly out. The ſnout, or head of the Yard, when it is half covered with the *præpuce*, or foreskin, reſembles an *Acorn* in the Cup; from whence it obtained the name of *glans*, which indeed ſignifieth an *Acorn*. Now the whole frame of the Yard is ſo conſtituted, as if all the actions of it conſiſted in the *glans* it ſelf, whether it be in the act of erection, or in the act of copulation it ſelf; therein lies all the titillation and pleaſure which a man perceives in all veneriall actions: and it is a queſtion, if that the *glans* by any accident ſhould be loſt, whether there could be afterwards any titillation, or motion of the ſeed or not to an ejection; and if there

there be, it must be without delectation, though the *proneſs* or desire thereunto might be caused from the *Stones*, and that might continue although without any effectual action; so that doubtless such as have been so couragious in the School of *Venus*; as that they have come maimed off, have found ill succeſs in stumping.

CHAP. VIII.

Of the parts dedicated to generation in Women.

HAving now fully discourſed of the instrument, Agent or Tiller of mans generation; and of the Seed fitted and prepared for that growth: we proceed now to treat of the field it self of generation, which is the wombe of the woman; and of all the parts subservient thereunto.

At the lower part of a womans belly appears a little hillock, which is called *mons Veneris*, the Mount of pleasure, (the fountain being not far off) & likewise *pubes*, or the region of hair and demonstrater of the ripeneſs of Age, and fitneſs for masculine encounters; for upon this mount or hillock as soon as any maid appeareth to those blooming years, wherein she beginneth to think how her mother brought her, appears those hairs, in some at far younger years then others, according to their health, and strength of of their constitutions, for some will be as forward presently after twelve, as others at sixteen years of Age. Under this mount is placed the outward appearance or orifice of the prime member, and in-

deed is ſo called, it reſembles two lips, beſet about with hair as the upper part is, and is the paſſage into which the mans yard enters into the womb; of all which parts both inward and outward I ſhall proceed to ſpeak in order, beginning firſt with the inward parts of the womb; only firſt a word or two of the proportion of the parts of generation both in men and women.

CHAP. IX.

Of the likeneſs or proportion of the the parts of Generation in men and women.

Galen, de uſu partium, ſaith, that women have all thoſe parts belonging to generation which men have, although in men they appear outward, and in women are retained within their bodies for want of heat, and for their proper uſes, that they may being both joyned together perform thoſe offices which Nature hath deſigned them for. And herein appears the wonderfull providence of God, who hath ſo excellently furniſhed nature, that the abatement of natural heat, which in men is the only cauſe of their death and diſſolution, ſhould become in women the original of generation; whereby a continuance of the world is held, againſt the deſtinated corruption of the matter.

The *womb* is likened to the Cod of a man, as if the Cod were but a womb turned the inſide outward, and hangirg out from the ſhare-bone; for if a man do imagine the Cod to be turned and thruſt inward, between

between the Bladder and the right Gut, then the ſtones which were in the Cod, will now cleave to it outwardly on either ſide, ſo that which was before a Cod, will now be a Womb or perfect Matrix, likewiſe the neck of the Womb, which is the privy paſſage through which the Yard enters, is inſtead of the Yard, and reſembles a Yard reverſed or turned inwards, for they are both of a length; and by their friction and refriction, the Seed is provoked and drawn out of the like parts, into the ſame paſſage, only they differ in ſcituation, which is outward in men, and inward in women; like a pipe and it's caſe.

So then it muſt follow that in the firſt conception or ſoon after, the ſame members are generated, whether it be in man or woman: but the fruit proveth male, or female, according to the temperature of the Seed, and the parts of generation, either by heat thruſt out, or for want or weakneſs of the inward heat, ſo that a woman is ſo much leſs perfect then a man, by how much her heat is leſſer and weaker then his; yet this imperfection is turned unto perfection, becauſe without the help of the woman, mankind could not have been perfected by man the perfecter Sex, yet ſome Atheiſtical fools have taken upon them of late to contradict the wiſdome of the Almighty, in preſcribing wayes for generation of men without women, and idlely affirming or fancying ſome other wayes for their procreation; *But the fool hath ſaid in his heart, &c.* You ſee their title, but I proceed as I told you, to the par-

particular parts of generation in women; And first of the *præparantia* in women.

CHAP. X.

Of the preparing Spermatick *Veſſels*

THeſe Veſſels are four, and they ſerve to bring the Seed from the whole body, and do prepare it for further uſe, they conſiſt of two *Veins* and two *Arteryes*, the right vein ſpringeth out of the Trunk of the hollow vein, below the emulgent vein, near the great and holy bone; the left proceedeth from the left emulgent, becauſe on this ſide the great Artery is placed near the hollow vein; which Artery beateth continually, ſo that if this left Spermatical veſſel had proceeded out of the trunk of the hollow vein, it muſt have been carryed over the great Artery, and then this thin vein had been in continual danger of breaking by the inceſſant motion of the Artery.

But both the Arteryes ariſe from the trunk of the great Artery, under the emulgent near the great bone, and are full of ſprightfull bloud; And although theſe have the ſame original with the Arteryes of a man, yet they do not as in men fall out of the *peritonæum*, neither reach unto the ſhare-bones, (for it was not needfull that women as men ſhould caſt their Seed out of themſelves, but only into their Matrix) neither are they mingled together, or grow one into the other before they come unto the Stones, but do vary in their inſertion and diviſion; for in women they are ſupported with fat membranes and

ſo

ſo are carried to the Stones, but before they come there, after an innoculation, or *Anaſtomaſis* made between the vein and the Artery, they are divided into two parts, the one part maketh the ſeminary veſſell, and the *corpus varicoſum*, communicating to the ſtones and their Coat certain ſmall branches for their nouriſhment: the other part reacheth to the membrane cleaving to the bottome of the Womb, and ſo is diſtributed into the ſides of the Matrix, and carryeth nouriſhment to the upper part of the bottome of it; as alſo for the nouriſhment of the Conception, that it may be fitly cheriſhed with bloud, by which veſſels alſo the menſtruall Courſes, eſpecially in women not with child, are partly purged; but in men they are all conſumed into the *corpus varicoſum*.

They differ alſo from mens veſſels in their ſhortneſs, becauſe the womans Seed ſtands not in need of the great elaboration as the mans, beſides if they had been ſo long they could not have been contained within the belly: theſe veſſels are enfoulded and enwrapped one within another, by an admirable *Anaſtomoſis* or innoculation, for the delineation or perfection of the Seed, make (ſaith *Galen*) if any, yet very ſmall *paraſtatæ*, and ſcarcely diſcerned, becauſe the Stones themſelves are ſmall in women, and their ſpermatical veſſels ſmall likewiſe.

CHAP.

CHAP. XI.

Of the Teſticles *or* Stones *in Women.*

WOmens Stones, becauſe of the inbred coldneſs of Women, are included within the lower belly, that they might be kept warm and be made fruitfull, and do lie on either ſide at the ſides of the Matrix, above the bottome in women not with child, but in thoſe that are with child, they be about the place where the hanch bones are joyned to the great *os ſacrum*, or holy bone, and are contained in looſe membranes, ariſing from the *peritonæum*, which cover alſo the middle part of the Stones.

They differ from mens Stones in ſcituation, for they lie upon the muſcles of the Loyns, within the *Abdomen*; and they differ from mens in figure, becauſe they are not ſo thick, or round, but before and behind broad and flatted; their upper face is unequall, as if they were many ſmall *glaudules*, like the glaudules of the kell and meſentery, (and thoſe unequall,) joyned together, they are long, ſinuous, or hollow, and beſide ſmall textures in the veſſels themſelves, they abound with a wateriſh humour like the thickeſt whey, in ſound and healthy women they are full of this liquor, in thoſe that are ſick, like bladders filled with a watery humour, ſometimes cleere, ſometimes of a yellow or ſaffron colour, and of a very evil ſcent, from whence is often cauſed the ſuffocation or ſtrangulation of the Matrix, which

we

we call *fits of the mother*. They are alſo leſſe in ſubſtance in women than in men, and moiſter and ſofter than mens ſtones are, and in temperament they are colder, whence womens ſeed is more moiſt, thin and wateriſh, (and thats the reaſon women have no beards on their faces) and therefore the ſeed of man is the active principle of the body, that of women but the paſſive, or at leaſt far leſſe active than the other: for if the ſeed of both ſexes had been thick, glewy, and compact, they could not have been ſo perfectly mingled.

Womens ſtones alſo differ from mens in their covering, for they have no Cod, but their ſtones are onely covered with one Coat, they being hidden within, need no more; That Coat *Galen* calls *Dartos*; and it is thinner and ſofter than that in men, but cleaveth to the ſtones very ſtrongly, as if it were one body with them: this Coat alſo receiveth the veſſels of blood, and inveſting their ſubſtance containeth it, or holdeth it in.

Their uſe is by their inbred power to make the ſeed fruitfull; ſome differ from this opinion, who love to cavil about nonſenſe; but it is certain, that thoſe women whoſe ſtones are ill diſpoſed, are barren and unfruitfull; and ſo likewiſe are men.

CHAP. XII.

Of the Vaſa deferentia, *or leading Veſſels.*

THe veſſels which lead the ſeed are on either ſide one, and is ſaid to be ſuſtained by the ligament of

of the womb, as it were with a prop: it is Nervous and white, and about the Testicle broad and large: it is also membranous, and a little complicated or folded like a little seminary bladder, being rugous such as in men is at the *prostratæ*; in the middle it hath a mouth or passage like the mouth of a trumpet, and it is curled up after the manner of a Vine tendreil; it is more rugous and fuller of windings than it is in men; the way being shorter, it hath a multitude of turnings, seeing it could not passe through the production of the *peritonæum*, because the stones doe not hang out as they doe in men.

These leading vessels having passed the stones a little, doe become narrower, and are not carried, as in men, to the neck of the bladder, but to the womb, and when they come to the sides of it, which are called *the horns of the womb*, they are divided on either side, and one part, which is the shorter and larger, is implanted into the middle of the horn of his own side, or near unto it, and poureth into it and into the hollownesse of the womb, seed perfectly concocted; but the other part, which is narrower, but longer, is carried along the sides of the womb to his neck on either side, and is inserted below the innermost mouth under the neck into the *prostatæ*, which are not so conspicuous as they are in men: these keep the seed till the time of copulation with the man; and by this way women with Child by Copulation with men doe loose seed, and not by the inmost mouth of the womb opened; for after the Conception, the mouth of the womb is curiously

ly cloſed faſt up, ſo that afterwards by this means women with Child doe loſe and eject their ſeed, in their Coition with men, having ſtill a deſire to and pleaſure in that act; nay hence it is that many woman, when they are with Child, conceive greater pleaſure in copulation than at other times, and alſo ſome women more than others.

CHAP. XIII.

Of the Womb *or* Matrix.

NOw we come to deſcribe the field of Nature, which is called *Uterus*, into which the ſeed of the woman and the man is partly poured, partly drawn; to which runneth the womans bloud, that the offſpring of mankind might be ingendred, nouriſhed, increaſed, and kept to the due time of birth; for the naturall and vegetable ſoul, which lieth virtually in the ſeed, diffuſed equally through the whole maſſe, muſt be produced into act; which is ſo done by the virtue and heat of the woman that receiveth the ſeed, and the forming faculty, which potentially conſiſteth in the ſeed of the man, and in the nature of the womb, and is called *vis plaſtica*, and ſo of both ſeeds mingled together are framed and procreated equally together at one and the ſame time all the parts of the body, underſtanding their ſpermaticall foundations and ſolid ſubſtance; but as for their ſanguine foundations, or proper *parenchymata*, they are procreated at divers times, as they ſooner or later get nouriſhment and ſpirit; ſo that

thoſe

thoſe parts which are nearer the liver are perfected before thoſe that are more remote, and thoſe firſt into which firſt the mothers blood doth flow; that is firſt the umbilicall vein: wherefore that is firſt abſolved in his fleſhy ſubſtance, from which afterwards the blood is led and conveyed into other parts.

The womb is called *uterus* in Latine, becauſe it is hollow like a Bottle, and is filled or diſtended like a leather bag or bottle with the infant contained in it: *Hippocrates* calls it γυνὴ, but the *Grecians* commonly ὑστέρα, becauſe it is the laſt place amongſt the entralls or inwards: alſo it is ealled μήτρα, matter, or the Mother, being the Mother of the Infant: It is called alſo *locus* or *loci*, the place of a woman, and many other names needleſſe to rehearſe. It is placed within the body, and in the lower belly, (not in the middle or uppermoſt, becauſe theſe two are encompaſſed with bones, and cannot be dilated according to the growth and encreaſe of the birth, but would have ſtifled the Infant by Compreſſion:) becauſe this is eaſily dilated, as the burthen increaſeth, and in the lower part, called the *water-courſe*, or *hypogaſtrium*, partly becauſe it ſhould be no hindrance to the nutritive parts, and partly for the more commodious begetting and bringing forth of the fruit.

The Cavity of the body wherein it is contained, is called *Pelvis*, the *lavor* or *baſon*. The womb is placed between the bladder and the right gut, that it might have as it were a pillow backward, between it and the back-bone, that it might not be hurt by his hardneſſe, and before it a ſtrong membrane, to wit;

wit, the bladder to defend it; ſo that the womb is placed in the midſt of the nether belly, that the body might be equally ballanced; and for that cauſe the *lavor* or *baſon* is larger in women, from whence alſo they have larger buttocks than men: but as the Child groweth, ſo the womb in the upper part, which is the bottom, being looſe and at liberty, groweth upward to the Navell, and leaneth upon the ſmall guts, and filleth all the place of the Flancks when they are near their time of deliverance.

Sometimes there falleth ſome part of the Kell between the bladder and the womb, and there cauſeth barrenneſſe, as ſaith *Hippocrates*. It is knit partly by the very ſubſtance of it, partly by four ligaments, two above, and two below, but at the bottom before, behind, and above, it is joyned to none of the adherent parts, but is at liberty, the better to diſtend it ſelf in women with Child, and in Coition with men, when the deſire of conception is, might more freely move up and down, and open it ſelf to the end of the Yard: whence *Plato* calleth it a *Craving Creature*, becauſe in the conception it hath a kind of animal motion or luſt to be ſatisfied, At the ſide it is tied to the haunch bones by membranous ligaments, ariſing (ſaith *Galen*) from the muſcles of the loyns. Theſe ligaments are woven ſometimes with fleſhy *Fibres*, by whoſe help they being diſtributed into either part of the womb are held ſtedfaſt.

The neck of the womb is tied to the neighbour parts, but not on every ſide: at the ſides it groweth to certain membranes, and by their mediation is

looſely tied to the *peritonæum*: backward it faſtneth to *os ſacrum*, and to the right gut with very thin *Fibres*, and a little Fat, on which it lieth all along his paſſage, and above the lap groweth into one with the fundament, to which it is before united, ſo that ſometimes when the ſundament is ulcerated a little within, the excrements have been ſeen to fall out at the lap.

Before it is tied to the neck of the bladder; and becauſe the neck of the womb is broader, part of it is tied to the *ſhare-bones* by the help of membranes, ariſing from the *peritonæum*; hence it is that in inflammations of the womb, there followeth a *Teneſmus*, which is a vain deſire, or painfull offer to the Stool, and the ſtrangury. The lower ligaments of the womb, are alſo two, called by ſome *proceſſus uteri*, by others the *horns of the womb*; they are certain nervous productions round, reddiſh and hollow, eſpecially in their end, like unto the husky membrane, which Cavity is ſometimes found to be filled with fat. Theſe ligaments proceed from the ſides of the womb, and in their beginning or originall they touch the leading veſſels of the ſeed. This production being dilated, when alſo the inward Coat whereof it conſiſteth is firſt broken, as in hard travell it often happeneth, there falleth to women as to men a Rupture, of which they are cured by ligature after ſection.

To theſe, after they are out of the *Abdomen*, ar joyned fleſhy *Fibres*, comming from the haunch-bones, which are certain ſma'l muſcles called Κρε-

μαστῆρες

κρεμῆρες, in Latine *Suſpenſores*: theſe in women have no communion with the ſtones, but in men they have, becauſe they adjoyn to the ſpermaticall veſſels. Theſe ligaments about the *ſhare-bone* degenerate into a broad and ſinewy ſlenderneſſe (mingled as it were with a membrane, which toucheth and inveſteth the forepart of the *ſhare-bone*) upon which the *Clitoris* cleaveth and is tied, which being nervous and of moſt exquiſite ſenſe, from his attrition, luſtfull imaginations are communicated to theſe ligaments, and from theſe to the veſſels leading the ſeed, although their uſe alſo is to hold the womb ſuſpended, leaſt it fall out of the lap, (like as the *Cremaſteres* in men doe hold up their ſtones) to ſtrengthen and corroborate it.

CHAP. XIV.

Of the figure and magnitude of the Womb.

THe form or figure of the womb is round, that it might be the more capacious, and leſſe obnoxious to injuries: above it is ſomewhat depreſſed like the bladder, excepting the tops of it, which they call the *horns*; for in women with Child, as in the bladder, ſo in the womb, the bottom is broad, and the neck narrow; but in thoſe that are not with Child the bottom is no broader than the neck: it is in faſhion much like a Pear, round toward the bottom, and narrower by degrees to the neck, as a Pear grows long and narrow towards the ſtalk. The bigneſſe of it is not in all women alike, but differs according

cording to the age, body, and impregnation or burthen. In Virgins that are growing it is ſmall, and leſſe than the bladder, unleſſe they have uſed ſome practice to ſtretch it, but in women grown it is greater, (yet thoſe that have never conceived are much like to Virgins, the *hymen* excepted) becauſe there is a preſent uſe of it; and after a woman hath once bred in it, it remaineth during the ſtrength and ability of their age, ſomewhat larger than when ſhe was a grown maid: in a woman with Child it is increaſed in all its dimenſions, for the larger it is ſtretched, the thicker it groweth. It hath two ſorts of parts, *ſimple* and *compound*.

The *ſimple* parts are the ligaments of which we have ſpoken; *membranes*, *veins*, *arteries*, and *nerves*, of all which the womb is compounded.

The *compound* parts are four; the *bottom*, the *mouth*, the *neck*, and the *lap*, *lips*, or outward privity.

The *membranes* are two, one outward, another inward, whoſe property is to be extended and again gathered together.

The utter, which is called the common membrane, and is nervous, is the thickeſt of all the membranes that come from the *peritonæum*, wherefore it is ſtrong, and grows to the womb on both ſides, and is doubled, inveſting it for more ſafety and ſtrength. The inner, or proper, is double, but yet ſo joyned, that they can hardly be diſtinguiſhed but in exulcerations; and in the time of conception it is thick & ſofter, and growes thick as the conception increaſeth,

ſeth, being thickeſt of all at the time of the birth.

Between theſe membranes run *Fibres* of all ſorts, becauſe it muſt draw and retain the Seed, and expell the burthen: the fleſhy *Fibres* make the proper *Parenchyma*, or fleſh of the Womb.

In thoſe that are ſomewhat gone with Child, the treble kind of ſpermatical Fibres do appear more manifeſtly; the right are inward, which draw the Seed; they are but few, becauſe the Seed is brought to the mouth of the Womb by the Yard; the oblique are in the middeſt, and are moſt and ſtrongeſt; the tranſverſe are outward, very ſtrong alſo, becauſe of the force that is neceſſary in the deliverance.

The *Veins* and *Arteryes* which paſs through the Coats of the Womb are twofold, for two veins and two Arteryes are led thither from the ſpermaticall veſſels, ſo many alſo from the *hypogaſtrical*, which run upward from below, that from all parts of the body, as well below it as above it, bloud might be miniſtred unto it; for they bring not Aliment only to the Womb, but alſo to the Infant, as alſo they ſerve to empty the body in the menſtrual purgation.

The branches of the *hypogaſtrical* vein being entred into the ſubſtance of the Womb do mingle themſelves with the upper branches, proceeding from the Spermatical, and the mouths or extreamities of them reach unto the inner Cavity of it, and are called *Catelydones*, and *Acetabula*.

Through theſe there ariveth more bloud at the Womb, then is neceſſary for the nouriſhment thereof, all the while the woman is Childing, that when

Conception ſhall happen to be, there may be ſome quantity of the mothers bloud at hand, which is one of the principles of generation, as alſo that when the Infant is begotten and doth increaſe, it may not want Aliment, according to that proportion it ſtandeth in need of; all which bloud after the Infant is brought into the world, returneth back to the Breaſts, and there is turned into Milk.

At other times becauſe it is more plentifull then the Womb it ſelf requireth, therefore it is like a ſuperfluity excluded every Month, and if it be retained it will corrupt, and induceth many paſſions, called *hyſtericæ*, which we call fits of the mother; but theſe fits, are oftener cauſed by retention of ſeed then of bloud.

With this bloud alſo other excrements continued in or amongſt the bloud, and a whole heap of humours are purged, ſometimes in three dayes ſpace, ſometimes they flow longer, and commonly at the new Moon the younger ſort have them; The elder in the full of the Moon; Which therefore note, becauſe in Maids, when the Courſes are ſtop'd, and they know not well the time when their evacuation ſhould be, we ſhould apply our remedies either in the end of the old Moon, or in the beginning of the New. The Nerves of the Womb, though they be ſmall, yet are they very many, implicated or folded one within another like a Net, that they may conferre exquiſite ſenſe unto it. To the higher part of the bottome of it, they come from the Termination of the branches of the ſixt Conjugation, which go unto

to the root of the Ribs, to the lower part of the bottome, and to the Neck from the marrow of the Loyns, and the great bone, that feeling thoſe things that are troubleſome the expelling faculty might be provoked, and pleaſure alſo conceived in Coition, (therefore about the lower parts they are more plentifull) as alſo the motion of the Womb wherein it draweth and embraceth the Seed of the man quickned and ſtrengthned.

CHAP. XV.

Of the Compound parts of the Womb, and particularly of the Bottome *or* Orifice.

ALthough there is but one continued paſſage from the bottome of the Womb to the very Lap or Privities, yet becauſe there are in it many and divers parts, it is divided into the upper part or bottome, the mouth, or inward orifice of the Neck, the Neck it ſelf, and the outward Privity or Lap.

The *Bottome*, which is properly the *Womb* and the *Matrix*, is the chief of all the parts of it, for in it is the Infant concieved of the Seed, formed and diſtinguiſhed, nouriſhed and increaſed, made a Living Soul, and preſerved even to the Infuſion of that divine and immortal ſubſtance, and then thruſt forth into the world.

This Bottome is the upper, and broader part of the Womb placed above the ſhare-bone, that ſo it might better be dilated as the Child increaſeth, on the outſide ſmooth, and lined as it were over with a

wateriſh moiſture, and ſendeth out on each ſide above a corner: into theſe the ſeed of the woman is poured out in thoſe that be not with Child, for into them the leading veſſels of the Seed are inſerted.

Their uſe is that the Womb might be the more Capacious for the receiving of the Infant: The Cavity of the Womb is ſo narrow that it will ſcarcely hold a Bean, and when it receiveth the Seed from both the parents, it is filled with it, for any portion of Seed that getteth into it filleth it, becauſe it embraceth it ſo narrowly: The bottome hath many pores or paſſages which are the mouths of the *Catelydones*, by which the bloud in the time of geſtation, reacheth out of the veins of the Womb into his Cavity.

The ſubſtance of the bottome of the Womb is harder and more compact then that of the Lap is, yet ſofter then that of the Neck, and in the Corners it is Rugous.

From the lower part of the bottome, there runneth a notable portion reſembling the Nut of the Yard, (which with his blunt head toucheth not the ſides of the Neck,) about an Inch long, but as ſlender as a little finger, that it will ſcarcely admit a probe, or a ſmall pin at the moſt, but it is rough leaſt the Seed that is drawn ſhould fall back, which cometh to paſſe in thoſe women, who have this part ſlippery, becauſe their humours are faulty, and ſo become barren. This part which is between the beginning of the bottome, and the orifice, hath a manifeſt paſſage, which maketh alſo another part.

The

The mouth of the Womb is the paſſage, or entrance into the bottome of the Womb: *Galen* calleth it the the *inward orifice of the Neck*, for by this the bottome openeth directly into the Neck.

This Orifice is tranſverſe or overthwart, like the mouth of a Place, or moſt like to the paſſage in the Nut of the Yard: The whole Orifice, with the tranſverſe ſlit, reſembles the Greek letter *Theta*, whoſe figure is thus ⊙; It is ſmall and wondrous narrow, ſo that the Seed once received in, cannot eaſily fall back, or ſlip out again, nor any hurtfull thing get into the Cavity of the Womb.

It is direct againſt the *bottome*, that the Seed of the man might paſs in a direct line, through the Neck and it into the *bottome*: It is alwayes ſhut, except only in the time of *Coition*, when the *bottome* draweth in the mans Seed; which being once received in, it is ſo cloſely ſhut up, that a Needle or ſmall Probe can hardly be thruſt into it; And ſo it continues untill the time of the Birth, unleſs ſome diſeaſe or other accident force it open before; for when women with Child in Copulation with men do yield Seed, it proceeds not out of the *bottome*, but by the Neck of the Womb, as hath been ſaid before.

But becauſe it muſt be opened according to the magnitude of the Infant, and that by degrees, being it is of a thick and faſt ſubſtance, (and yet it is thicker when the birth approacheth,) there cleaveth unto it a certain viſcid and ſlimy body like glew, that by the help of it the orifice without fear of dilaceration

laceration or divulſion may be diſtended and naturally opened; this is round like a Crown, and as often as the paſſage doth open it comes away in an orbicular form, and the Midwives do call it the *Crown*, or the *Roſe*, or *Garland*.

This Orifice if it be too much looſned, or opened above meaſure, as in over-moiſt bodies, or the *whites*, or by reaſon of too often Copulation (as in common Whores,) it bringeth barrenneſs, which is the reaſon Harlots ſeldome conceive with Child. It doth ſo likewiſe if it be too fat, or thick, or grow *Callous* or hard. And likewiſe there groweth in it the *Scirrhus*, or *Cancer*, both incureable diſeaſes, which happen eſpecially when the Courſes fail.

CHAP. XVI.

Of the Neck of the Womb, and of the Hymen, *or of the Tokens of Virginity.*

THe third part of the Womb is the Neck, which is called *Cervix*, or *Collum uteri*, into which the Yard paſſeth; It is a paſſage within the paſſage of the *peritonæum*, called the *Baſon*, or *Lavor*, placed between the right Gut and the Bladder, whiter then the ſuperficies of the *bottome*; It is called by ſome the *Boſome of modeſty*, having a deep and wide Cavity, but the mouth or entrance of it, is much narrower. It reacheth from the inner orifice of the Womb, to the outward orifice, or very lips of the privity. It fitly receiveth the Yard like a ſheath, having an amplitude or bigneſs anſwerable thereunto,

to, being long that the mans Seed may through it by the Yard be conveyed to the orifice of the Womb; and in the time of Copulation, it becometh longer or shorter, wider or narrower, as the length or bigness of the mans Yard is, alwayes proportionating it self thereunto; and according to the womans appetite or desire of *Venus*, it is more or less turgid, more open, or more contracted and direct: wherefore the length of it cannot be limited, no more then the length of the Yard: And though it be continuated with the *bottome*, yet it hath a divers substance from it; for it is membranous and nervous, that it may the better be enlarged or contracted, neither too hard nor too soft.

The substance of it is somewhat fungous or spungy, like that of a mans Yard, so that in the time of Coition, it might be contracted and straitned as to close about and embrace the Yard, which it doth by reason of many small Arteryes, which fill the passage with spirits, and make it become narrower.

Wherefore in women that are full of Lust, or in the time of any womans appetite, it strutteth, and the *Caruncles* swell outward, and the Cavity grows very strait.

In young maids it is more delicate and soft, but as age grows on, it becomes every day harder and harder, so that those that have often Conceived and old women, have it hard, callous, and as it were gristly, by reason of the often attrition, and frequent flowing of their Courses.

his

This when it is not diſtended is rugous, if it be much ſtretched it becometh ſmooth and ſlippery, unleſs it be in that part which endeth in the Lap, but in the entrance of the paſſage and in the fore-part; there are many round folds, for the greater pleaſure in Coition, which cometh from the attrition of them by the Nut of the Yard. Theſe folds are in young women ſmoother and narrower, and the paſſage ſtraiter, that it will ſcarce admit a finger, yet thorow it do paſs not only the bloud in the monthly Courſes of grown Maidens, but alſo other corrupt humours in the diſeaſe of the *Whites*, or womens Flux.

In the middle of the trench, which is in the great ſlit or cleft, lieth alwayes hid the *hymen*, or tokens of virginity, being the orifice of the maidens boſome of modeſty: this production, which is peculiar onely to maids, is as long as the little finger, is broad in the midſt, and is incircled about with a round Cavity; the figure of it is round, yet determineth into a ſharpneſſe, and in the end hath one notable paſſage, which will admit the top of the little finger. The ſubſtance is partly fleſhy, partly membranous, being compounded of *Caruncles*, or little pieces of fleſh and membranes: the Caruncles are four, and are much like Myrtle-berries in figure, in every corner of the boſome one: the membranes which tie them together are alſo four, which are not diſpoſed overthwart, but run all right downward from the inner end of the ſaid boſome, and are placed each in the diſtances between every *Caruncle*, with which they

they are almoſt equally extended or ſtretched forth; but theſe, both Caruncles and Membranes, are in ſome bodies ſhorter or longer, thicker or thinner than in others; and the orifice at the end of them is in ſome wider, and in ſome narrower; and then it is the ſtraiteſt, when the Caruncles and fleſhy membranes are neareſt joyned together; ſo that ſome maids part with their maidenheads with more pleaſure and eaſe than others.

All theſe particles together reſemble a Roſe half blown, when the bearded leaves are taken away: or this production, with the lap, or privity, may be likened to a great Clove-Gilliflower when it is immediately blown.

It is called *hymen*, *quaſi limen*, as it were the threſhold, entrance, piller, the lock, or flower of *virginity*; for being whole, it is the onely ſure note of unſtained virginity: For when the Yard firſt penetrateth into the neck of the womb, then the fleſhy membranes, which are among the Caruncles, are torn up even to their Roots, and the Caruncles are ſo fretted and ſtretched, that a man would believe they were never joyned: ſome veſſels are opened, and in the breaking there is cauſed ſome ſmart or pain, (but it is quickly gone, cauſing but a ſqueak or two) which in young wenches is more, becauſe of the drineſſe of the part, but the effuſion of blood is the leſs, becauſe of the ſmalneſſe of the veſſels; but in elder maids, whoſe Courſes have flowed a good time, there is leſſe pain, becauſe of the moiſture and laxity of the *hymen*, but the effuſion of blood is greater, becauſe the

the veſſels are grown larger, and the blood hath gotten a fuller courſe unto them : but to all maids, be they never ſo ripe or mellow, the firſt bout will be a little ſmarting, but in ſome more, & in ſome leſs, unleſſe they then have the flowing of their Courſes, or have had within three or four dayes, for then the membranes are dilated, by the lubricity of thoſe moiſt parts, whereby they will admit the penetration of man, with leſſe trouble, and little or no pain, which hath been the cauſe that ſome men have cauſeleſly ſuſpected the chaſtity of their bodies, thinking their maidenheads have bin gone before by ſome other means; therefore if Maids will have a care of their honour, let them not venter on their Bridegrooms when they have them upon them.

Next to theſe is the outward orifice of the neck, which is the rugous, or plighted chink, or rift, which is placed as it were in the trench of the great cleft, and like a narrow valley leadeth the way, by a round Cavity into the inward parts, and maketh the outward orifice of the neck of the womb, by which the Yard is received, to provoke the parts of the woman to yield their ſeed, and to infuſe his own. Here is alſo a skinny ligament, in the back part of the outward orifice of the neck, which in maids is ſtraiter, and is covered by the trench, but in thoſe that have had Children it is more large and looſe; ſo that the looſneſſe thereof is the onely ſign that a woman hath born a Child.

CHAP.

CHAP. XVII.

Of the Lap, Lips, *or* Privities.

THe laſt part of the womb is the *Lap*, or *Lips*, which *Galen* calls *pudendum muliebre*, the womans modeſty: of ſome it is called *vulva*, as it were *vallis*, a valley, or *valva*, a floodgate, becauſe it is divided into two parts by a cleft, which like floodgates, or leaf-doors, are eaſily opened or ſhut as need is: Many names it hath, ſome call it the Lap, ſome the Privity, or womans privy member, *&c.*

It is that part into which the neck of the womb determineth, and is ſeated outwardly at the forepart of the ſhare-bone, and is as it were a skinny addition of the neck, anſwering to the *præpuce*, or foreskin of a man.

In this there are many parts to be diſcerned without diſſection, and indeed I ſhould not ſpend time to be ſo exact in deſcribing this viſible part, but to make this Treatiſe the more perfect, and that the other more intrinſecal parts may be the better thereby underſtood: for let this be kept never ſo private, yet a blind man can eaſily find it. But to proceed.

Some parts hereof are altogether outward, offering themſelves before the wings be diſplayed: others inward, which doe not appear before the wings be opened and ſeparated on both ſides; of which I ſhall firſt treat.

There is a large trench, in which are the paſſage of the neck of the bladder with a *Caruncle*, the *Nymphæ*,

phæ, and the *Clitoris*; for although the *hymen* and his membranes and caruncles, with the ſlit and the orifice of the neck may alſo be ſeen without diſſection, yet becauſe they pertain not to the lips but to the neck of the womb, they are already deſcribed.

At the end therefore of the neck of the womb immediately under the ſhare-bone, above the lap it ſelf, on the forepart there is a paſſage which commeth out of the neck of the bladder, by which the urine is let out and floweth through the lips: in the compaſſe of this there is a Caruncle, by which this paſſage is covered, that after the urine is let go, the aire ſhould not get into the bladder through his neck, which is ſhort and wide; which Caruncle alſo ſtrengthneth the *leaf-gate*, or *lock* of virginity.

The *Nymphæ*, ſo called by *Galen*, of the Latines *Alæ*, the wings, of others *skinny Caruncles*, are two productions, on each ſide one, in the beginning almoſt joyned, which ariſe from a welt, or gard of the skin, of the ſubſtance of a ligament, in the back part of the orifice of the neck, and lying hid between the two lips of the lap, and almoſt alwayes touching one another, doe aſcend to the end of the meeting of the ſhare-bones.

Theſe being joyned doe make a fleſhy eminence, and covering the *Clitoris* with a fore-skin, aſcend with a riſing line to the top of the great cleft.

They are longer from their middle upward, and doe hang ſometimes a little forth through the great cleft, without the lips of the lap, and that with a blunt angle, otherwiſe they are of a Trianguler form.

They

They are in colour and ſhape much like that part of a Cocks Combe, which hangs under his throat: they are inveſted with a thin Coat, having a ſubſtance ſoft and fungous, partly fleſhy, and partly membranous.

In ſome Countreys, eſpecially amongſt the *Egyptians*, they grow ſo long, (through the affluence of humours, and by attrectation, that they have the *Chirurgions* help to cut them off, to avoid the trouble and ſhame: it being accounted an argument of immodeſty, though they bleed much, and are hardly cicatriſed, wherefore in Maids they cut them off before they grow too long, and before they marry. I have likewiſe heard ſome Seamen and Travellers report, *That amongſt the Nigroes where they go ſtark naked, they have ſeen the women go with them hanging out.*

The uſes of theſe *Nymphæ* (beſides the great pleaſure they give to the women in the time of their Coition) are to defend the womb from outward injuries, being of that uſe to the orifice of the neck of the womb, as the foreskin of men is to their Yard; for they ſhut the clift as it were with lips, and alſo defend both the womb and bladder from cold aire, and other hurtfull things: and they lead the urine through a long paſſage, as it were between two walls, receiving it from the bottom of the cleft as out of a Tunnel; which cauſeth it to run out in a broad ſtream with a hiſſing noiſe, not wetting the wings of the lap in the paſſage, and from theſe uſes they have the name of *Nymphes*, becauſe they joyn unto

the paſſage of the urine and the neck of the womb, out of which, as out of fountains, (whereof the *Nymphes* are ſaid to be the *dyeties*) water and humours doe iſſue: and beſides in them are the joy, delight, and pleaſures of Coition, and venereall delicacies: Hence it may be the *Poets* ſay, *The Nymphes laciviouſly ſeek out the Satyrs amongſt the Woods and Forreſts, alluding to the appetite and deſire of the women after the company of men, in theſe Embraces.*

CHAP. XVIII.

Of the Clitoris.

THis Term *Clitoris* in Greek κλειτοειὶς, commeth of an obſcene word, ſignifying *Contrectation*, but properly it is called the womans Yard: It is a ſmall production in the upper, forward and middle part of the ſhare, in the top of the greater cleft where the *Nymphes* do meet, and is anſwerable to the member of a man, from which it differs in length the common paſſage, and the want of one pair of muſcles, but agrees in ſituation, ſubſtance and compoſition, conſiſting of two Nervous bodies, round without, hard and thick, but within *ſpongy* and *porous*, that when the Spirits come into it, it may be diſtended and grow looſe when they are diſſipated. Theſe bodies are full of black, thick, and ſprightfull blood, as thoſe of the mans Yard are. They ſpring from both the ſhare-bones, where they joyn with the bone of the Hip, and are ſevered at firſt, but are united about the conjunction of the ſhare-

bones,

bones, and ſo make the body of a Yard hard and ſolid, and have a Termination like the Nut, to which is adjoyned a ſmall muſcle on either ſide.

The head is called by *Juvenal*, *Tentigo*, which is covered with a fine skin as it were with a foreskin, made of the conjunction of the *Nymphæ*; it hath an entrance but no thorough paſſage: there are veſſels alſo running along the back of it as in a mans Yard; and although for the moſt part it hath but a ſmall production, hidden under the *Nymphes*, and hard to be felt but with curioſity, yet ſometimes it groweth to ſuch a length, that it hangeth without the cleft, like a mans Yard, eſpecially when it is fretted with the touch of any thing, and ſtrutteth and ſwelleth to a Rigidity and ſtifneſſe, as doth a mans Yard.

This is the part which thoſe wicked women doe abuſe to their mutuall and unnaturall luſts; as they are often mentioned by Authours, they are called *Tribades*, *odioſæ feminæ*: *I have heard of many of them amongſt the* Ethiopians *and* Indians, *but rarely in theſe Countreys*; *yet I heard of one in* England.

The uſe of the *Clitoris* is the ſame with the bridle of the Yard; for becauſe the womans ſtones are far diſtant from the Yard of the man; the imagination is carried to the ſpermaticall veſſels, by the motion and attrition of this *Clitoris*, together with the lower ligatures of the womb, whoſe originall toucheth, cleaveth, and is tied to the leading veſſels of the ſeed, ſo that by the attrition of the *Clitoris*, their imagination is wrought to call out that which lieth

deeply hidden in the body; and hence it is called *œstrum Veneris*, and *dulcedo Amoris*, the ſweets of Love; for in it, with the ligaments inſerted into it, is the ſpeciall ſeat of delight in their venereall embracements: for Nature, that none of the kinds of the Creatures ſhould periſh, but have a kind of immortall ſucceſſion, hath not onely given to all Creatures the inſtruments of conception and generation, but hath alſo infuſed into them, an earneſt deſire after, and a violent kind of delight in the action. And it was requiſite there ſhould be a pleaſant force or violence in the Nature of mankind to tranſport himſelf out of himſelf, or beſides himſelf, as it were, in the act of generation. To which otherwiſe, being maſter of himſelf, he would hardly have been drawn, much leſſe die for Love.

But to proceed: Thoſe parts which appear outwardly are the *great ſlit*, the *lips*, and the *groyn* or *lesk*; for as ſoon as the lips are divided, there appear three clefts or ſlits; one, and the greateſt, which is the firſt and outmoſt, and two leſſer between the *Nymphes*: the uſe of which is to cloſe up the parts more ſafely.

But that cleft which is called ἰσχίσμα, or the great and long fiſſure, is made by the lips, and bendeth backward to the fundament, from the ſhare-bones downward toward the cleft of the buttocks; and the more it tendeth backward, the deeper and broader it is, and ſo degenerateth into a trench or valley, repreſenting the form of a Boat, and endeth in the Welt of the orifice of the neck of the womb. The orifice

orifice of the neck is in the middle of this trench; and this is the *Fiſſure* that admitteth the Yard.

Next follow the two Lips which make the Fiſſure of the outward orifice; they are long, ſoft, and of a skinny ſubſtance, fleſhy withall, after a ſort glandulous and ſpongy, and have under them a hard fat, and as it were Callous; they are covered with a thin skin, and in married women are more ſmooth and depreſſed than in Virgins.

The extuberations of theſe lips, or wings, are called *hillocks*, or *mountains*, mons veneris, *the mountain of Venus*: ſome call theſe extuberations *Alæ*, or *wings*, the other *labra*, or *lips*. The *Poets* and *Lovers* have many more titles for it, which I leave as more proper for their contemplation. In mature or ripe women, theſe are adorned with hair; the buſh of which is called *Pubes*, or *pecten*. Theſe hairs in women are more curled than in Virgins; ſome have them bud forth at younger years than others, and in much more quantity, both in breadth and thickneſſe, than in others: ſuch as have plentifull hair in thoſe parts are ſooneſt ripe, moſt deſirous of Coition, and moſt capable of Conception.

Thus have I made a perfect deſcription of all the parts ſerving to generation in women, beginning firſt at the internall parts, and proceeding to the outermoſt. Now to make a demonſtration of the womb, and begin at the externall parts, then the parts will thus ariſe: Firſt the *Region* of the ſhare-bones, then the *mount of Venus*, or buſh of hair, the *hillocks* wherein the hair growes, the two *Lips*, the

great outward *fiſſure* or *cleft* between the lips, making the outward orifice; the *Trench* like a Boat; the two ſmaller *Clefts* or *Fiſſures* between the *Nymphes*; the two *Nymphes* themſelves; The *Tentigo*, head or Nut of the *Clitoris*, covered by the *Nymphes*, as by a foreskin and the impaſſable paſſage of it; the two bodies of the *Clitoris*, and two muſcles belonging to it; The *paſſage* of the Neck of the Bladder, with the Caruncle, or fleſhy hillock which covers it: The *skinny* Ligament, which is a ſigne whether a woman hath been a Mother or not; the *rugous fiſſure* or *Cleft*, making the orifice of the Neck; The four *Caruncles* and the four *Membranes* between them making the *Hymen* or *Maidenhead*, in Virgins, The *Neck* or *Cavale* of the Womb; all theſe may be ſeen without inciſion; the reſt are not found but by inciſion.

Thus have I deſcribed the parts aſſigned to generation, both in men and women: ſome few words touching their uſes and differences follow, which will give the more direction and judgement to the good *Midwife* in her practice.

CHAP. XIX.

Whether the Stones be Principal Parts, or no.

SOme account the *Stones* amongſt the Principal Parts, and others exclude them, but as they are chief Inſtruments by which the world is continued, they may well deſerve the title of *Principal Parts*, their power and virtue is, not only in making the body

body fruitfull, but alſo in the alteration of the temperament, habit and ſubſtance of the body, and of the manners themſelves.

They change the Temperament, for the Stones being taken away, or but refrigerated, or having ſuffered a Convulſion, there preſently followeth a change, from a hot to a cold temper; And in old time it was accounted a ſingular remedy for the Leproſie, to cut off the Stones; And to this day, it is found that *Epithymations* applyed to them, do wonderfully ſtrengthen the whole frame of the body; It is ordinary for women to preſume much upon the death, or recovery of their Children, by the firmneſs, or looſeneſs of theſe parts; And *Hippocrates* ſaith, that the Convulſion of the Stones and privy parts, do threaten danger of death; And we ſee in gelded men, there is a total change of the whole habit, and proper ſubſtance of their bodies.

Their Manners change likewiſe, as *Avenzoar*, the *Arabian* obſerves of them, where he ſaith, *Eunuchs have a ſhrill pyping Voice, evill Manners, and worſe Diſpoſitions.*

So that though the Stones be not neceſſary for conſervation of ſingular man; (for ſome there are I think, had better be without them, then have them) yet they are abſolutely neceſſary for the propagation of mankind, and in that reſpect they are *Principal Parts*; Their virtue and power being to procreate Seed for generation.

CHAP. XX.

How the parts of Generation in Men and Women do differ.

SOme are of opinion that the parts of generation in women, differ from men only in the ſcite or poſition of them, and that a woman may become a man, and her parts of generation, which lye hid within may come forth and hang as mens do; And for confirmation hereof, there are many ſtoryes of both ancient and modern writers, of women that have been turned into men; And the Ancients have thought that a woman might become a man, but not that a man could become a woman.

But there are ſtrong Arguments againſt this opinion, for theſe parts in men and women differ in number: Neither is their ſuch a ſimilitude between the bottome of the Womb inverted, and the Cod of a man, for the Cod is a rugous and thin skin, and the bottome of the Womb, is a very thick membrane all fleſhy within, and woven with manifold *fibres*: likewiſe the inſertion of the ſpermatical veſſels, the different figure of the mans and womens Stones, their magnitude, ſubſtance and ſtructure, or compoſition do ſtrongly oppoſe this opinion; And as for thoſe ſtories of women being turned into men, they are all monſtrous, and ſo not to be believed.

CHAP.

CHAP. XXI.

Of the Motions of the Womb.

THere is a threefold Motion of the Womb, one altogether *natural*, another altogether *ſymptomical* and *convulſive*, thr third mixt, partly *natural*, partly *ſymptomical*. The natural motion is meerly from the faculty of the ſoul, the ſymptomical, meerly from an unhealthfull and convulſive cauſe; the third, from them both together, as proceeding from a morbous diſeaſefull cauſe, that is convulſive, and partly from the faculty.

CHAP. XXII.

How the Womb is affected with Smells and Savours.

IT is approved by daily experience, that the womb is much affected with Savours and Smells; ſo that ſome have been known to miſcarry upon the ſtench of a Candle put out.

But how or which way this apprehenſion and ſenſe of odours comes, few have declared: therefore becauſe it is of great uſe for the preſervation of health, and it cannot be unpleaſant to any who deſire to know themſelves, I will beſtow the more pains to demonſtrate the ſame.

Therefore as *Colour* is the onely object of the ſight, ſo is *Odour* of ſmelling; and as the *Eye* is the proper inſtrument of ſeeing, ſo is the *Noſe* (that is the parts contained in it) the onely inſtrument of ſmelling:

ſmelling: it were then abſurd, to think that the womb did ſmell ſavours, it not being the proper inſtrument of ſmelling; but it is affected with ſavours by reaſon of the ſubtle and thin vapour, or ſpirit, which ariſeth from any ſtrong ſcented thing; even as our ſpirits are refreſhed and exhilerated with ſweet ſavours, not by apprehending the ſcent of them, but by receiving a thin aiery vapour from them, whereby the ſpirits are nouriſhed, enlightned and ſtrengthned; ſo is the womb affected with the vapours of things which yield a ſtrong ſmell, be it pleaſant or unpleaſant, and that very ſuddenly, becauſe it is a part of exquiſite ſenſe.

Hence may ariſe a queſtion how then the womb is pleaſed with ſweet ſmells, and diſpleaſed with thoſe that are unpleaſant, it ſeeming hereby to make choyce of ſmells for the very ſavour and ſcent.

The reaſon is, all things which yield a noyſome ſmell, are unconcocted, and of a bad and imperfect mixture, and therefore they affect the ſenſe with a kind of inequality; or elſe the ſpirits or vapours that ariſe from theſe rank bodies are impure (whence come faintings and ſwoundings ſometimes) and ſo defile the ſpirits contained in theſe generative parts.

There remains yet another objection; which is, if the womb delight in ſweet ſavours, why then doth the ſmell of *Amber-greece*, *Musk*, and ſuch like bring ſuffocation of the *mother*, and the ſcent of *Aſſa fœtida*, and *Caſtoræum*, and ſuch like ſtinking things cure the ſame diſeaſe?

To this it may be anſwered that all women fall not

not into ſuffocation upon the ſmelling of *ſweet perfumes*, or the like; but only thoſe whoſe Wombs are eſpecially evill affected, for ſweet ſmells having a quick ſpirit ariſing from them, doe inſtantly affect the brain and the membranes of the ſame: the membranous womb is preſently drawn into conſent with the brain and moved, ſo as thoſe bad vapours, which before lay as it were aſleep in the ill-affected womb, are now ſtirred and raiſed up by the Arteries, or other blind paſſages unto the midriffe, the heart and the brain it ſelf, and ſo becomes the *ſuffocation* or *fits of the mother* we ſpake of: But on the contrary, thoſe things which yield a noyſome ſmell, becauſe they are crude and ill mixt, doe ſtop the pores and paſſages of the brain, and doe not reach unto the inner membranes to affect them.

They cure alſo the *hyſtericall paroxiſme*, or *fit of the mother*, becauſe our Nature being offended with them, rouzeth up it ſelf againſt them, as it were againſt an enemy, and together with the ill vapours excludeth alſo out of the womb the evil humours from whence they ariſe; even as in acute diſeaſes, Nature being provoked by the ill quality of the humours, moveth to criticall excretions; or in purgations, when ſhe is charged with the adverſe quality of the medicine, relieveth her ſelf by evacuation.

CHAP.

CHAP. XXIII.

Of the conſent between the Womb *and the other* Parts *of Womens Bodies.*

Hippocrates in his Book *De locis in homine*, ſaith, *That the wombs of women are the cauſe of all Diſeaſes*; which is as much as to ſay, The womb being affected, there follow manifeſt ſigns of diſtemper in all the parts of the body; as the *brain*, the *heart*, the *liver*, the *kidneys*, the *bladder*, the *guts*, the *ſhare-bones*, and in all the faculties, *animali*, *vitall*, and *naturall*; ſo that there is a wonderfull ſympathy between the womb, and almoſt all the parts of womens bodies: but above all, the ſympathy between the womb and the breaſts is moſt remarkable: but firſt we ſhall inſiſt upon the ſympathy, or conſent between the former parts, and the womb particularly.

There is a very great ſympathy between the *brain* and the *womb*, as well by the Nerves as by the membranes of the marrow of the back: hence in affects of the mother come the pains which ſome women often feel in the back parts of their head; their *frenzies*, or *frantick fits*, their *dumb ſilence*, and indeed inability to ſpeak or utter themſelves, their ſtrange *fancies* of fear, ſome times loathing their lives, yet fearing beyond meaſure to *die*, their *convulſions*, the *calligation* or *dimneſſe* of their *ſight*, the *hiſſing* of their *eares*, and many ſuch ſtrange accidents.

There is a ſympathy and conſent likewiſe made between

between the *heart* and the *womb*, by the mediation of many Arteries called *ſpermaticall*, and *hypogaſtricall*, that is the Arteries of ſeed, and the inferiour part of the lower belly: From hence happen *light faintings*, *deſperate ſwoonings*, *ſtopping of breath*, *and intermiſſion of the pulſe*. The uſe of them both being obſtructed by a venemous breath, which diſſolveth the naturall heat of the heart.

Such women who are affected with theſe terrible paſſions, doe live onely by tranſpiration, that is, by ſuch aire as is drawn through the pores of the skin into the arteries, and ſo reacheth unto the heart, ſo that it is almoſt impoſſible to perceive whether ſuch women do yet live or not; and doubtleſſe many are buried in ſuch fits, (for they laſt ſometimes twenty four hours or more, and the bodies grow cold and rigid like dead Carkaſſes) who would return if time were waited on, and means uſed.

This is indeed a very grievous and lamentable accident that many poor women are ſubject unto; and therefore I ſhall tell you one ſign how you ſhall perceive whether women in theſe fits have any life left in them or not: If you apply a cleer Looking-glaſſe cloſe upon their mouthes, for then if they have life, the Glaſſe will have a little dew upon it, but if they be dead none at all.

But the ſure and ſafeſt way is, not to make over haſte to bury women, (except you have a minde to be rid of a trouble) eſpecially ſuch as die ſuddenly, and not upon evident cauſe, till two or three dayes be over, for ſome have been known to revive and come

to

to themſelves ſo long after they have been ſuppoſed to be dead, and ſome that have been taken again out of their Coffins, have been found to have beaten themſelves upon their reviving, before their ſtifling in the Grave.

Between the *Liver* and the *Womb*, there is alſo a conſent and ſympathy, and as from other parts affected; ſo from the ill-affection of the Wombe, ſometime come *Jaundyes*, *Cachexyes*, that is ill habits of the body, *Green ſickneſs*, and uſually *Dropſyes*. The conſent between the *Kidneys* and the *Womb* is evident in the torments and pains of the Loins, which women and maids have, in or about the time of their Courſes.

This Conſent comes by the mediation of the ſpermatick veins, for the left of theſe veſſels ariſeth out of the emulgent or kidney vein on the ſame ſide; the like may be ſaid of the ſympathy between the *womb*, the *bladder*, and the *right gut*, for upon inflamation of the Womb, cometh the diſeaſe of the gut called *Teneſmus*, that is a vain deſire to the ſtool, and alſo the Strangury, becauſe the inflamation preſſeth both parts; ſo that neither the excrements, nor the Urin can be long kept.

This Conſent is by reaſon of the nearneſs, or neighborhood of the parts, as alſo by communion.

The communion is by the membranes of the *peritonæum*; which tye the Womb to theſe parts, and by their common veſſels; for from the ſame branch of the *hypogaſtrical vein*, come ſmall Riverets to the *bladder*, the *womb*, and the *right gut*.

But

But above all the other parts of womens bodies, the ſympathy and conſent between the *Womb* and the *Breaſts*, exceedeth even to admiration it ſelf, and is manifeſted by the frequent tranſlation of humours out of the Breaſts into the Womb, and out of the Womb into the Breaſts; by the ſignes of the Womb affected, which are taken from the inſpection of the Breaſts; from the uſual Cures of the diſeaſes of both parts; and from the knowledge we have by the Breaſts, of the condition of the Infant contained in the Womb: Of the ſympathy by the tranſlation of humours, we have many examples; take theſe few by the way.

Luſitanus reporteth, that he ſaw two women, who, upon the ſtopping of their Courſes, did avoid bloud out of the Nipples of their Breaſts, at certain ſet times and returns.

Hyppocrates it ſeemeth, had ſeen the like, for he ſaith, *Aphor.* 40. *Sect.* 5. That thoſe women, who have bloud gathered about their Breaſts, are in danger to grow mad and raging.

Braſſavolus reporteth, that he ſaw a woman, out of whoſe Breaſts, iſſued bloud, inſtead of milk; which may well be: For Nurſes have their Courſes ſtopt, becauſe the bloud doth return from the womb unto the Breaſts, and is by them concocted, and turned into milk, (as the ſtones turn the bloud into Seed) but in this example, the bloud came out crude, and unconcocted, or unturned.

Secondly, by the inſpection of the Breaſts, the condition of the Womb may be known: Witneſſe

Hippo-

Hippocrates, who ſaith: If the Nipples of the Breaſt, and that which is uſually red about them, grow pallid or yellowiſh, then is the Womb diſeaſed.

Thirdly, that the *Cure* of the affects of theſe parts demonſtrate their Sympathy; obſerve what *Hippocrates* hath delivered; and is uſually practiſed if need require: *viz.* If you would ſtay the immoderate Flux of a womans Courſes, then ſet a great Cupping-glaſs under her Breaſt; for that will draw back the bloud by an accuſtomed way.

Fourthly, by the inſpection of the Breaſts, the Age and Sex of the Child in the womb is demonſtrated: *Hippocrates* ſaith, as ſoon as the Infant beginneth to move, the milk acquainteth the mother with it, for preſently upon the motion, the Breaſts ſwell, and the Nipples ſtrut out: If therefore the Breaſts declare the time of the Infants moving, then do they alſo declare the Age; for a man-child moveth the third month, and a maid-child the fourth. And for the Sex, *Hippocrates* ſaith, *Aphor.* 38. *Sect.* 5. If the right Breaſt do conſume, or fall, it foretokeneth an abortment of a *male-child*; if the left of a *female*; ſo if the right Breaſt ſwell and ſtrut, it is a ſigne that a malechild is conceived, if the left, a female.

Laſtly, the inſpection of the Breaſts, do foretell the health, or ſickneſs of the Infant: For if in a woman with Child, the Breaſts do ſuddenly fall ſwamp, or flaggiſh, then will ſhe abort or miſcarry.

Thus have you evidently ſeen demonſtrated, the great Sympathy that is between the womb, and other parts

parts of womens bodies; and the perfect description of all the parts serving to generation, both in men and women: We proceed now to speak of the principles of generation, and of the formation of the Child in the Womb.

CHAP. XXIV.

What things are necessary to Generation.

THere are divers wayes & kinds ofpropagation; some Creatures engender onely by Affrication without Coition, others contrary to the ordinary course of Nature, by a reception of the instrument of the female; some females also engender within themselves without the help of the male; some Creatures are bred of putrefaction without either male or female, as *Eeles*, *Snakes*, &c. others are bred sometimes out of putrefaction, otherwhiles out of seed, but these are imperfect generations, and the Creatures thus procreated, are called *unbloody*, and *insectile* Creatures.

But the Generation is more noble of mankind, and thereunto three things are required.

1. A difference of Sexes.

2. Their mutuall Embracements and Copulation.

3. A permixtion of a certain matter issuing from them both, which potentially doth contain the *Idea*, or form of the particular parts of the body, and the fatall destiny of the same; so that to a perfect Generation there must concurre, a *distinction of Sexes*, *Male and Female*; their *Coition* or *Copulation*, and an *Emission* of *Seed* from them both.

CHAP. XXV.

Of the Principles of Generation, Seed *and the* Mothers Blood.

WHatsoever is generated, is begotten out of somewhat, and from somewhat, else it were a new Creation, and not a Generation; so that two principles must concurre to Generation, *Seed* and the *Mothers Blood.*

The *Seed* is the efficient or workman which formeth the Creature; the *Blood* hath the nature of a matter or passive principle, for out of this blood the fleshy parts are generated, and both the spermaticall and the fleshy are nourished. The *Efficients* and *Authours* of the Seed, as I have often said before, are onely the *Stones.*

The Seed is of two sorts, one of the *Male*, another of the *Female*, there being in both sexes ordained organs and instruments for the preparing and leading thereof, and the same causes of delight and pleasure in the spending or evacuation of the same in both

But the Seed of the *Male* is more *active*, the *Females* the lesse *operative*, yet they are both fruitfull and powerfull for Generation, but neither of them available without the help of the other.

Hippocrates, lib. 1. *de Diata*, speaks of a double kind of Seed in both Sexes, the one *strong* and *hot*, the other *weaker* and *colder.*

The first he calleth *semen masculinum*, or male Seed,

Seed, the other *ſemen fœmineum*, or female Seed, out of the divers mixtion whereof, (and as they overcome one another) he ſuppoſeth a male or a female Child to be generated: Thus much of the firſt principle of Generation, which is the Seed.

CHAP. XXVI.

Of the Mothers Bloud, *the ſecond Principle of Generation.*

The other principle of our Generation, is the *mothers bloud*, to which is aſcribed a paſſive faculty only, and not of doing, that is to ſay, it is only a principle which is wrought upon by the Seed, but it ſelf worketh not in the generation of man.

Of this bloud are the *Parenchymata* of the Bowels made, as alſo the fleſh of the Muſcles; with this as well the ſpermatical as the fleſhy parts are nouriſhed, do increaſe, and attain their ſeveral perfections.

This bloud is of the ſame nature of that which is purged every month by the Womb, which is called the *menſtruous* or *monthly bloud*: Whereof take this definition.

The *menſtruous bloud* is the excrement of the laſt Aliment of the fleſhy parts, which at certain times is in a Moderate quantity purged by the Womb, but originally ordained for the generation and nouriſhment of the Infant.

From this definition ariſeth ſix heads concerning the menſtrual bloud.

1. *The Matter.*
2. *The efficient Cauſe.*
3. *The Univerſal time.*
4. *The particular time.*
5. *The quantity and wayes.*
6. *The uſe or final Cauſe.*

1. The matter of the *menſtruous bloud* is the overplus of the laſt Aliment; for in the nature of a woman, there is a ſuperfluity more then ſhe ſpendeth; becauſe her heat is but weak, and cannot diſcuſſe the relicks left after the parts are ſatisfied, and becauſe of the ſoftneſſe and looſneſſe of their fleſh.

2. The efficient cauſe of the Courſes is, the veins being filled with theſe remainders of the Aliment, and burdened with the weight of the blood, whoſe quantity onely is offenſive to them, they ſolicite natur to Excretion.

3. Becauſe nature performs all her offices in order, and prescribeth lawes unto her ſelf, ſhe alloweth not this purgation in every Age, nor at all times, nor every day, but hath appointed ſet times, and determined periods for the ſame, which nature doth not anticipate, nor procraſtinate, except ſhe be provoked and haſtened before her time, or elſe hindred and interrupted at her time.

The naturall times are, as is ſaid before, either univerſall or particular.

The univerſall time for the moſt part beginneth at 14. yeares of age, and endeth about 50. this is generally ſo, but in ſome maids they have them not till 17. or 18. ſome later, but they are of weak and

ſickly

ſickly Conſtitutions; other, more ſanguine and full of blood, replcted by the ſtrength of nature and high diet have them preſently after twelve yeares of age.

But uſually Maids begin to bloom at the ſecond ſeaven yeares, the heat then beginning to gather ſtrength and to burſt forth, as the Sun in his brightneſſe, and to rule in the body, ſometimes, nay often, making the body become very unruly.

From this heat doth proceed, as conſequences thereof, the *largeneſſe* of the *wayes* and *veſſels*, the *motions* and *commotions* of the humours, their *ſubtilty* and *thinneſſe*, and the *ſtrength* of the expelling faculty.

About that time young men begin to grow hairy, to change their voyce, and to have luſtfull imaginations, maidens paps begin to ſwell, and they to think upon---------*&c.* for want wherof ſome pine away, and dwinder into Conſumptions, others more vigorouſly rage, affected with the *Furor uteri*, uſing all wayes to be ſatisfied, *&c.*

After the fiftieth year the Courſes ceaſe, becauſe the heat being now become more weak, is not able to engender any portion of laudable blood, or if there be any ſuch overplus, is not able to evacuate or expell the ſame.

4. Concerning the particular times of the flowing of womens Courſes, *Ariſtotle*, and almoſt all others are of opinion, that it cannot be preciſely ſet down, yet it is reaſonable to think, that nature hath eſtabliſhed lawes for the determinate motions of the

ſame, though we be ignorant thereof; for no man was ever yet ſo near of Natures Counſel, but that he might be to ſeek, and erre in ſome things.

Theſe times of Nature ſhe keepeth inviolable, unleſſe the wayes or the thickneſſe of the humour doe interrupt her, or that ſhe be provoked by the ſharpneſſe of a Corroding quality in the blood, or by ſome other outward provocation, they are expelled forth before their due and ſtinted time. Nature endeavoureth once every moneth to ſend forth this menſtruall purgation, ſometimes in the full moon, and ſometimes in the new moon; and in ſtrong and maſculine women they are expelled in three dayes, in more ſoft, idle, and delicate women, they are a whole ſennight ſometimes; in women of a middle and mean diſpoſition they continue four dayes; and theſe are called particular times.

5. The quantity of this monethly purgation cannot be defined, for the blood iſſueth more freely or more ſparingly, according to the variety of their *Colour*, *Temperament*, *Age*, *Habit* and *Time* of the year.

The wayes ordained for its evacuation, are the *veins* of the womb, and the *womb* it ſelf.

The *veins* do run from the hypogaſtrick and ſpermatick branches, to the bottom and the neck of the womb, by the veins of the neck of the womb, it iſſueth in thoſe women that are with Child, by the other in Virgins and ſuch as are not conceived.

6. The finall cauſe of the menſtruous blood, may from hence be concluded to be two-fold, the *generation*

tion of the *Parenchymata*, or ſubſtances of the bowels of the fleſh, as alſo the *nouriſhment* and *ſuſtentation* of the Infant, as well whilſt it is in the mothers womb, as alſo after it is born into the world; for by this blood the ſeed conceived attaineth nouriſhment and increaſe, this blood being for that end diſpoſed into theſe wayes wherein the Infant is conceived.

After the Child is born the ſame blood returneth, by known and accuſtomed wayes, into the paps, and there is converted into milk to feed it; ſo that this is the ſecond principle of our generation, namely the *mothers blood*, or the *monethly Courſes*.

CHAP. XXVII.

Of Conception.

IF the work of generation go rightly on, firſt both ſexes doe afford fruitfull and pure ſeeds, which are poured out into the womb, as it were into a fertile field. Afterward when the filaments or threds of the ſolid parts are fined out, then the blood floweth thereunto, as well for the ſtructure of the ſubſtances of the bowels, as alſo for the nouriſhment of the whole *Embryo*, or little Infant. So that the mingling of the Seed is the firſt work, or endeavour of Nature in generation; and preſently after the ſeeds are thus mingled, the womb gathereth and contracteth it ſelf, as being greedy to contain and to cheriſh. We ſay, to conceive the ſeed, then the womb raiſeth up the ſleepy & lurking power of the ſeeds, and that which was

but potentiall, it brings into act, this action of the womb is properly called ***Conception*** ; and it is a vivification of fruitfull ſeed to make a Creature depending upon a propriety of the body of the womb: ſome doe gather ſigns of Conception out of all parts almoſt of the body.

As that a woman is with Child, if in the confluence of their ſeeds there run a chilneſſe, or little trembling over all her body , if ſhe perceive her womb to contract it ſelf.

If ſhe receive the ſeed of the man with delight,and it iſſue not from her again.

If the inner mouth of her womb be perfectly ſhut.

If ſhe have a light and wandring pain about her Navell, or *hypogaſtrium*, which we call the *water-courſe*.

If her monethly Courſes doe ſtop unuſually.

If her breaſts grow hard, doe ſwell and have pain in them.

If ſhe be not ſo fit for, or deſirous of venereall actions.

If ſhe ſuddenly grow merry, and as ſuddenly again ſad, beyond her accuſtomed manner.

If ſhe have a loathing of her meat, and uſe to Caſt in the morning after her body is a little ſtirred ; theſe are uſuall ſigns that a woman is conceived with Child.

CHAP.

CHAP. XXVIII.

Signs of a Man or Woman Child.

WHether a woman be conceived with a man or a woman Child is very hard to judge. Nevertheleſſe there are many probable conjectures according to *Hippocrates*, *Aphor.* 48. *Sect.* 5.

She that goeth with a Boy is well coloured; and contrariwiſe ſhe that goeth with a female Child is ſwarthy and pale coloured. Again, male Children are born in the right ſide, females in the left.

And if a woman have conceived a male the right pap will ſwell, and if a female the left; but all theſe ſigns are conjecturall, not infallible.

CHAP. XXIX.

Of the Conformation of the Parts.

THis whole work of Conformation *Hippocrates* diſtinguiſheth into four times.

The firſt time is that wherein the ſeeds being mingled doe yet retain their own form, being like milk coagulated together, covered with a cream or film.

The ſecond time he calleth Κύημα, wherein there is a certain rude adumbration of the parts, and as it were a fleſhy maſſe.

The third, wherein is the repreſentation of the three principal parts, the *brain*, the *heart*, and the *liver*, together with the firſt three, and as it were the warp of all the ſpermaticall parts, this he calleth *Embryon*.

The

The fourth and laſt time wherein there is a perfect ſeparation, diſcretion, and deſcription of all the parts, and then he calleth it παιδίον καὶ τέκνον, the *Child* or *Infant*.

So that whilſt the ſpirit beginneth to work upon the Maſſe of ſeed, firſt it ſevereth the parts which are unlike one another; the more noble and thinner parts it hideth within, the thicker, colder, and clammier, it compaſſeth about the former.

CHAP. XXX.

Of the formation of the Membranes.

AT theſe cold and viſcid parts of the ſeed it beginneth the *Conformation*, for of them it maketh *membranes*, and ſtretcheth them out in breadth according to Natures uſe and intent. In men there are onely two membranes to be found, the firſt and ſecond called *Chorion* and *Amnios*.

The *Chorion* is Nervous and ſtrong, and encompaſſeth the Infant round.

This membrane, like a ſoft bolſter or pillow, ſuſtaineth and ſupporteth all the veins and the umbilicall arteries, for it was not ſafe that the veſſels of the Infant, iſſuing out of his Navell ſhould go ſo long a journey naked without defence.

The other Coat which immediately encompaſſeth the Infant, from the ſoftneſſe and thinneſs thereof is called *Amnios*, the *Lambs skin*; others call it the *skirt*; it is looſe on every ſide, unleſſe it be at the place of the Cake, where it groweth ſo faſt to the

the Coat that it can hardly be ſeparated: This Coat receiveth the ſweat and the urine, from whence the Infant hath no ſmall help, for it ſwimmeth as it were in theſe waters, or is couched in them as it were in a bath, beſides it maketh the birth more facil and eaſie, becauſe it moiſtneth the mouth of the womb, and maketh it more ſlippery.

CHAP. XXXI.

Of the Secundine.

THeſe Coats growing one to another ſeem to be but one Covering, which the Latines call *Secunda* or *Secundina*, we commonly call it the *After-birth*, becauſe it iſſueth laſt out of the womb, the Infant breaking through; and ſometimes the Child commeth out with a piece of the inner *membrane*, or *Amnios* about its face and head, which the Midwives have intituled a *Caule*; and of it many ridiculous fables have been reported, as if it were ſome prodigious thing, and that Child were born to ſome ſtrange fortune, but theſe are idle tales. That *Caule*, if it muſt be ſo called, is nothing elſe but a piece of the *Amnios*, or inner skin wherein the Infant is wrapped in the womb, and all of it comes away with the *ſecundine*, or *after-birth*.

CHAP.

CHAP. XXXII.

Of the Conception of Twins.

VArious have been the opinions of *Philoſophers* about the Conception of *Twins*; as alſo how many Children a woman might naturally bring forth at one birth.

It hath been an ancient opinion that a woman might naturally have ſeven; three Boyes and three Girls, and that the odde one muſt be an *Hermaphrodite*, which was grounded upon this reaſon, that a woman had ſeven Cells in her womb; but, as you may ſee before in my Anatomicall deſcription of the womb, there is in the womb but one Cell or receptacle to receive the ſeed into, ſo that this reaſon falls to the ground.

Others, and they not a few, have held that a woman might naturally have two Children at a birth and no more, becauſe Nature hath endued her with two breaſts to give ſuck: But for a woman to have three or four is no wonder.

Ariſtotle makes report of a woman that brought forth twenty Children at four births: and there is now living, or lately was a woman in *Coleman-ſtreet London*, that brought forth five Children at a birth, the fift of them is now living there ſtill.

Margaret Counteſſe of *Hennenberg*, and Siſter to *William* King of the *Romans*, being of the age of 42. yeares, was delivered at one birth of 365. Children, the one half Males, the other Females, the odde one

one an *Hermaphrodite*: all these Children were Christned at the Church of *Lasdune* not far from the *Hague*; the Males were called *Johns*, and the Females *Elisabeths*; they were Christned * in two Basons, which still are to be seen in the said Church, by *Guido*, the *Suffragan* of *Utrecht*; all which Children soon after died, and with them their Mother. But I proceed to the cause of the conception of Twins.

* *One of those Basons was presented, as they say, to the* King *of* England *a little before he left* Holland *last.*

And herein we also find different opinions amongst Authours.

Some held the cause to be divers *Cells* in the womb, but that Anatomy hath confuted.

Empedocles imputes it to the plenty of Seed, which is able to generate more then once at one time.

Another to the strength of the Seed by the same reason.

Ptolomey ascribes the reason to the position of the starres at the time of Copulation; and if the Starres have so much influence upon the birth, as undoubtedly they have, then their virtue wants not its operative faculty at the time of Copulation, and then this reason may be the most reasonable.

Another question is, whether they be conceived at one and the same time. Almost all Writers hold them to be conceived at one and the same time, or act of Copulation: The Seed not being cast all out at once, is divided in the womb, and so more then one Child is conceived, and that because the womb having

having once received the Seed, ſhuts ſo cloſe that it cannot receive any more Seed.

But indeed (as I have ſaid before) the beginning of the conception is not the caſting of the ſeed into the womb, for then a woman ſhould conceive at every act of Copulation with a man, if the Seed ſhould be received into the womb; but it is the mixture of the Seed of both Sexes which is the cauſe and beginning of Conception.

And certainly the womb ſhuts not ſo cloſe, but ſuperfluous Seed hath a place to be let out; and the deſire unto, and pleaſure of *Venus*, may ſo open the muſcles, that the womb may receive Seed as well at one time as another.

All Authors doe hold a *ſuperfœtation*, that is, a womans conceiving of a ſecond Child after ſhe is conceived of the firſt.

Hippocrates writes of a woman that brought forth two living and perfect Children 40. dayes diſtant one from another.

Ariſtotle hath many examples, and tells of ſome births that were two moneths diſtant.

Others hold, that all women that have their Terms during their time of going with Child are ſubject to conceive again.

So that you ſee it is poſſible for a woman to conceive a ſecond conception after ſhe is conceived of the firſt.

CHAP.

CHAP. XXXIII.

Of falſe Conception; and Mola.

WOmen are oftentimes deceived about their conception, thinking themſelves to be big with Child, when it is nothing but the retention of their Courſes, which doe not flow at their accuſtomed time, or elſe that which is called the *Mola*, or *Mooncalf*, which is an ill-ſhapen lump of fleſh, which is greater or leſſer according to the time of its continuance there.

There are alſo two kinds of *Moles*, one whereof is called the *True Mole*, the other the *Falſe Mole*.

The true *Mole* is a fleſhy body filled with many veſſels, which have many white, green, or black lines, or membranes, but having no *motion*, *bones*, *bowels*, or *entralls*, without any figure or order, being engendred in the concavity of the Matrix, cleaving to the ſides of it, but taking nothing of its ſubſtance.

There are four kinds of falſe *Moles*.

The windy Mole, which is *tympania ventoſa*, a conflux of Wind.

The *Tympania Aquoſa*, which is a conflux of watery humours; this is the watery Mole.

Humeroſa, or the humorous Mole, which is a conflux of various humours.

The *membranous Mole*, which is a thin bag filled with blood.

Sometimes theſe Moles are engendred with the Infant, and doe oftentimes prove the death of the Infant,

Infant, either by hindring its growth and perfection, or by depriving the Infant of nouriſhment.

The man doth ſometimes cauſe the increaſe of the fleſhy Mole, as well as the Mother. When the Seed of the man is imperfect, barren, or weak, or if there be too ſmall a quantity of it, ſo that after it is mingled with the Seed of the woman, is choked by the menſtruall blood, and being not ſufficient to form the Infant, inſtead thereof produces this Maſſe of fleſh, which increaſes by degrees, waxing bigger and bigger, being wrapt about in a Caule, Nature ſtriving to engender any thing rather than to be idle.

Further, it is likewiſe cauſed by womens carnally accompanying with their Husbands in the time of their monethly purgations, or while her body is not fully purged and void of them: and this alſo cauſes *leprous*, *monſtrous*, *crooked* and *imperfect Children*, imperfect in body, & perverſe in manners. Therefore let not men defile themſelves with thoſe pollutions.

It may happen likewiſe when a woman lies with a great deſire with the man after ſhe hath conceived; ſuch Copulations are not rationall in the opinion of ſome, but *quot homines tot ſententiæ*, &c.

The windy Mole is engendred by the overmuch coldneſſe of the Matrix, Liver and Spleen, which engender wind that fixes in the concavity of the Matrix.

Aquoſa, or the watery Mole, happens by reaſon of many Confluences of water, which the womb receives either from the Spleen, the Liver, or the parts adjacent, or elſe from the weakneſſe of the Liver, which

which cannot assimilate the blood which is sent thither for the nourishment of the thing contained in it: part whereof cannot be voyded, but turns into water which remains in the womb.

The *humorous Mole* is caused by many serosities, moist humours, the whites, or certain watry purgations, comming from the menstruous veins, and are contained in the cavity of the Matrix.

The *membranous Mole* is a skin or bag, which hath many white and transparent vessels filled up with blood: This being cast into the water, the blood goes out, and the membrane gathers together like a heap of clotted seed.

Now this false Conception hath many of the same signs as the true Conception: as the staying of the *Termes*, losse of *Appetite*, *belchings*, *vomitings*, *swellings of the belly* and the *breast*; so that it is so hard a matter to distinguish them, the one from the other, that many, both women that have had them, and expert Midwives too, have herein been deceived. Onely here follow some signs which are more proper *symptomes* of a *false* than a *true Conception*.

In a *false Conception* the face is ordinarily puffed up; the breasts which swell at the first, become more softer and lanker every day then other, and without milk: the face, the breasts, the armes, thighes, and groyns grow lank and meager: the belly waxes hard as in a dropsie, and almost of an equall roundnesse, with many pricking pains at the bottom of the belly, with little intermission, which hinders their sleep, being troubled with such a heavy dead burden.

It may alſo be diſtinguiſhed from a true Conception by the diligent obſerving of other rules; for the *Male-Infant* begins to ſtirre at the beginning of the third moneth, and the *Female* at the beginning of the third or fourth moneth; and when a woman feels any motion or ſtirring within her, ſhe ſhould then obſerve whether ſhe have any milk in her breaſts or not, if ſhe find milk in her breaſts, it is a ſign of a true Conception, if ſhe have not, of the contrary.

In a true Conception, the mother ſhall find the Infant move on all ſides, but oftner to the right flank then the left, ſometimes up and ſometimes down without any aſſiſtance; but if it be a falſe Conception, though there may be a kind of motion, (yet it is not an enlivened motion) it is cauſed by the expulſive faculty of the mother, and proceeds not from the *Mole*. The woman ſhall alſo perceive it to tumble alwayes on that ſide ſhe lies on, having no ligaments to hold it, nor any power to ſuſtain it ſelf; beſides if ſhe lie on her back, and one ſtroke gently downward the burden of her belly, ſhe ſhall perceive it to reſt in that place it was put to, without returning.

Beſides, after the end of nine moneths, the woman, poſſeſſing one of theſe burdens, ſhall not come to her travell, but her belly will ſtill continue ſwelling, and be puffed up more and more, all the reſt of her body will grow thin and meager; this is an *Index* of a *Mole* (though I deny not but ſome women have, and may go ten or eleven monethes with Child before their delivery.

The

The *windy Mole* may be diſcerned by theſe ſigns. The belly is ſwelled and ſtretched up equally like a bladder, and is more ſoft, then when it carries the *Mola Carnoſa*, eſpecially about the Groins and Small of the belly, and will ſound like a Drum if it be ſtruck upon: It is more ſofter, and ſooner engendred then the *watry Mole* or the *fleſhy*, and increaſes faſter, and ſometimes the ſwelling will decreaſe, and on a ſudden ſwell again more and more, and the woman feels her ſelf more light then in the other; and ſometimes it makes ſuch a diſtention of the belly, as if one were tearing it aſunder.

The ſigns of the *watry* and *humorous Mole* are almoſt the ſame, the belly ſwelling and encreaſing by little and little; and if the woman lie upon her back, the ſides of her belly will be more ſwelled and diſtended then the middle or the bottom of her belly, which will then grow flatter, becauſe the water and the humours doe fall down to the ſides of the belly, moving up and down upon the belly, as if there were a fluctuation of water there.

This diſtinction following is to be obſerved in the *watry mole*: That the flanks and thighes are more ſtretched and ſwollen then in the *mola humeroſa*, becauſe the waters doe oftentimes flow thither, and that which comes forth through the naturall paſſage, is as cleer as water without any ill ſavour, but that which flowes out of the humorall diſtemper is more red, reſembling water wherein fleſh hath been waſhed, and is of an ill ſavour.

Further, in falſe Conceptions obſerve this by the

way, the Floures never come down, and the Navell of the Mother advances it ſelf little or nothing, both which happen in true Conceptions.

There are beſides theſe certain other *tumours* which women doe take for *Moles*, which occaſion a Rotundity and ſwelling in the belly, which are not diſcovered till the woman be opened, and then there doth and will appear, though the body of the womb be clean and neat, without any thing contained in it, at one or both corners of the womb, a quantity of water, contained as it were in little bags: In others are to be ſeen a heap of kernells and ſuperfluous fleſh, cluſtered up together in the womb, which cauſe it to ſwell; yet theſe women have been obſerved duly to have had their monethly Courſes, which argues that the womb it ſelf hath been in good temper.

There happens alſo in ſome women another *Excreſency of fleſh*, which may be called a *hanging* or *pendent Mole*, which is a piece of fleſh, hanging within the inner neck of the womb, which at the place where it is faſtned is about a fingers breadth, ſtill increaſing bigger and towards the bottom like a bell: this fleſh hanging in the lower neck of the womb, poſſeſſes the whole orifice of the privy member, and ſometimes appearing outwardly, as hath been obſerved in ſome women.

CHAP.

CHAP. XXXIV.

Of the generation and increaſe of the Parts, according to their ſeverall dayes and times.

WHe *generative ſeed* being received, mixed, curdled, and coagulated together in the womb, from the firſt to the ſeventh day by the motion of heat, are bred and generated many *fibres*, in which not long after the Liver, with its chief organs is firſt formed, through which organs the vitall ſpirit paſſing to the ſeed, forms and diſtinguiſhes the chiefeſt members by the tenth day.

This ſpirit is let in through certain veins of the *ſecundine*, through which the blood flowes in and out, of which the Navell is generated. At the ſame time in the clotted ſeed there doe appear three white lumps, not unlike curdled milk, out of which ariſe the *liver*, the *brain*, and the *heart*.

Soon after this a vein is formed through the Navell, to ſuck the thicker ſort of the blood, which remains in the ſeed for the nouriſhment of the parts, which vein is two-forked.

In the one branch of this vein is a certain blood collected, out of which the Liver is firſt formed, the liver it ſelf being a ſubſtance of hardned or coagulated blood, repleniſhed with veins, which ſerve both for the expulſive and attractive faculty.

In the other branch are generated theſe Textures of veins, with a dilatation of other veins, as alſo of the Spleen, and the guts in the lower part of the

belly; all the veins, after like branches gathering into one trunk, toward the upper part of the Liver, meet all in the Concave, or hollow vein: This trunk ſends other branches of veins, to conſtitute the *Diaphragma*, as alſo the lower parts as far as the Thighes, and others it ſends into the upper part of the back-bone, ſeated about the *Diaphragma*.

Afterwards is formed the *heart*, with its veins, directed from the Navell to that part of the ſeed, and carried as far as the back-bone.

Theſe veins ſuck the hotteſt and moſt ſubtile part of the blood out of which the heart is generated, in the membrane of the heart called the *Pericardium*, being of a thick and fleſhy nature, as the heat of the members requires.

The hollow vein extending it ſelf, and piercing the interiour part of the right ſide of the heart, carries blood thither for the nouriſhment of the heart: from the ſame branch of this vein, in the ſame part of the heart, ariſes another vein, called by ſome the *ſtill vein*, becauſe it beats not with ſo quick a pulſe as the others doe, ordained to ſend the moſt purely concocted blood in the heart to the Lungs, being encompaſſed with two Coats like Arteries.

And in the Concavity of the left vein of the heart, ariſes a great beating vein, called like *Aorta*, diffuſing the vitall ſpirit, from the heart into all the pulſative or beating veins in the body.

Under the ſaid vein called *Aorta*, in the Concavity of the heart, there is another vein called the *veiny Artery*; the uſe whereof is to convey the cool aire

aire from the bellows of the Lungs, to allay and temper the great heat of the heart. Now there being many veins, which running from the concavity of the heart, are inſerted into the Lungs, ſo that by theſe veins the Lungs are alſo framed.

The vein which ſprings from the right Concavity, produces a moſt ſubtile blood, which is turned into the ſubſtance of the Lungs.

By the great veins of the Heart and Liver, the hollow vein and the *Aorta*, is the whole breaſt framed: and after that in order the armes and leggs.

Then is generated the laſt and chiefeſt part of this ſubſtance, which is the *brain*, in the third little skin of this maſſe: for the whole maſſe of the ſeed being repleat with vitall ſpirits: That vitall ſpririt contracts a great part of the genitall moiſture, into one certain hollowneſſe, where the brain is formed; outwardly it is covered with a certain Covering, which being condenſed, baked, and dryed by the heat, is reduced into a bony ſubſtance, whereof the *Cranium* is formed.

Now the *brain* is ſo formed and framed, as to *conceive*, *retain*, and *change* the natures of all the vitall ſpirits; whence are the beginnings of reaſon, and of all the ſenſes; for as out of the *liver* ariſe the *veins*, out of the *heart* ariſe the *Arteries*, ſo out of the *brain* doe ſpring the *Nerves* of a more ſoft and gentle nature, yet moſt hollow like veins, but ſolid.

Theſe are the chiefeſt inſtruments of all the ſenſes, and by which all the motions of the ſenſes are made by the vitall ſpirit.

After the Nerves is generated: by the brain also is formed the *pith of the back-bone*, which cannot properly be called *marrow*; for the marrow is a superfluous substance, begotten out of the blood, appointed for the moistning and strengthning of the bones; but the *brain*, and *pith of the back-bone* derive their originall from the seed, being not destined for the nourishing or strengthning of the members, but to constitute certain private and particular parts of the body, for the motion and use of the senses, that all the other Nerves may take their beginning from thence; for from the *pith of the back-bone*, doe arise many *Nerves*, by which the body obtains both sense and motion.

Observe further, that out of the seed it self are generated, *gristles*, *bones*, *tunicles*, for the veins of the Liver, the Arteries of the Heart, the Brains with its Nerves; besides the Tunicles and Pannicles, and the other Coverings which the Infant is wrapped in.

Of the proper blood of the birth, the flesh is formmed, and all the parts that are of a fleshy substance, as the *heart*, the *liver*, and the *lungs*. This is all perfectly done from the Conception to the 18. day of the first moneth, in all which time it is called seed, but afterwards it acquires the name of the *birth*.

The *Birth*, while it thus remaineth in the womb, is nourished with blood received through the Navell, which is the reason, that as soon as women have conceived with Child, their Flowres doe alwayes cease.

For presently after Conception this blood is distinguished into three parts, the purest part of it nou-

rishes

riſhes the Child, the ſecond part of it being leſſe pure and thin, aſcends upwards to the breaſt, where it is turned into milk, the third and moſt impure part of the blood, remains in the Matrix, and comes away with the *ſecundine*, both in the birth and after the birth.

The Infant being thus far come towards its naturall perfection, for the firſt moneth ſends forth its Urine through the paſſage of the Navell, but in the laſt moneth through the privy members, but while the Infant is in the womb it avoids nothing at the fundament, becauſe he receives no nouriſhment at the mouth.

After the 45. day the Infant receives and obtains life, yet doth he not move, for he moſt commonly moves in twice the time he was formed, and in thrice the ſpace after he began his motion, he comes to the birth: as, if the Infant were formed in 45. dayes, he will move in 90. and be born in the ninth moneth after that: after the third and fourth moneth the Infant receives more plenty of nouriſhment then before, untill the time of its birth.

And it is obſervable, that a Child born in the ſixt moneth cannot live, by reaſon that it is not come to its juſt perfection, but if it be born in the ſeventh moneth it will live, becauſe it is then come to its full perfection.

And likewiſe ſuch Children as are born in the eighth moneth cannot live, becauſe in the ſeventh moneth the Infant ſtirres it ſelf to come forth, and if it have ſo much ſtrength it performs its deſire, if not,

not, it ſtayes in the womb till it have gathered two moneths more ſtrength. For after the motion of the ſeventh moneth, if it be not able to come forth, it changes it ſelf into another part of the womb; by which it is ſo weakned, that if it ſhould be born in the eighth moneth, it cannot live, being weakned by a double motion, that of the ſeventh moneth, and that whereby it ſtrives to go forth in the eighth moneth.

CHAP. XXXV.

Of the ſituation, form, or figure the Child *lies in the Womb.*

THe Male-Child is moſt commonly ſituated in the right ſide of the womb, the Female in the left.

But for the generall figure or ſituation of the Child in the Mothers womb, *Hippocrates* deſcribes it in this manner.

That the Child is placed in the womb, ſo as to have his hands, and his knees, and his head bent downwards towards his feet, ſo that he lies round together, his hands upon both his knees, and his face between them, ſo that each eye toucheth the thumb, and his noſe betwixt his knees.

Columbus affirms, that the figure of the Child is round in the womb, the right arme bowed, the fingers thereof under the eare, and above the neck, the head bowed down, ſo that the chin toucheth the breaſt; the left arme bowed above both breaſt and face,

face, and is propped up by the bending of the right elbow; the leggs are lifted upwards, the right of which is so lifted up, that the thigh toucheth the belly, the knees the Navell, the heel toucheth the right Buttock, and the foot is turned back, and covereth the secrets; the left thigh toucheth the belly, and the leg is lifted up to the breasts, the back lies outward.

CHAP. XXXVI.

Of Monsters *and* Hermaphrodites.

Monsters must be referred to depraved and illegitimate Conceptions, of which we shall give you a word or two in brief.

Aristotle calleth *Monsters* excursions and digressions of Nature, which he takes as a Metaphor from travellers, who wander out of their way, and still go on their intended Journey.

For when Nature cannot accomplish and bring to passe, and perfection, what she intendeth, least she should be idle (which is a thing incompetent to her disposition) she doth what she can: and in the second Book of his *Physicks*, he defineth a Monster to be *a fault, or errour, or prevarication of Nature, working for some end, of which she is frustrated, because of some principle corrupted.*

Monsters doe happen divers wayes, and there are many differences of them.

Monsters doe happen, either when the Sex is vitiated, or when the Conformation is unlawful: In the Sex, when they are of an uncertain Sex, so that you

you may doubt whether it be a Male or Female, or both, as *Hermaphrodites*. *Biſexed Hermaphrodites* they call *Androgynus*.

In *Males* that cometh to paſſe three manner of wayes.

Firſt, when in the *Perinæum*, or *Interfæminium*, that is the ſpace between the *Cod* and the *Arſe-hole*, there appeareth a ſmall womans privity: again, when the ſame hapneth in the Cod, but without any avoyding of excrement by it.

And thirdly, when in the ſame place the Urine iſſueth.

In *Females* there is but one manner of *Hermaphrodites*, and that is when a Yard, or virile member beareth out in the bottom of the ſhare-bone, above the top of the Genitall in the place of the *Clitoris*; ſome adde in men when there appeareth a ſmall privity of a woman above the root of the Yard; and in women, when a Yard appeareth at the Lesk, or in the *peritonæum*.

In Conformation Monſters are more ordinary.

To Conformation are referred *figure*, *magnitude*, *ſituation*, and *number*.

Monſters doe happen in *figure*, if a man have a *prone* and declining figure like a bruit beaſt; if he have the face of a *dog*, of a *wolf*, a *fox* or *toad*, or ſuch like.

We have a late relation of a monſtrous *Tartar*, taken by the *Germans* amongſt the *Turks*, his figure or picture we have here amongſt us, having a Neck and Head reſembling a Mule or Horſe; many wiſe

wiſe men ſuppoſe he was begotten by ſome *Turk* or *Tartar* upon ſuch a beaſt, theſe beaſtly and unnaturall commixtures being familiar and uſuall amongſt thoſe bruitiſh Infidells.

Monſters happen likewiſe in *magnitude*, exceeding, or deficient; if there be an unequall proportion of the parts, as a great head, or again ſo little, that it agrees not with the reſt of the parts.

In *ſituation*, as, if the eyes be in the middle of the forhead, the noſtrills in the ſides, the eares in the Poll, or ſuch like.

In *number* exceeding, as, when it is divided into two bodies, two heads, four armes, or ſuch like: or deficient, if it have but one eye, no eares, and the like.

CHAP. XXXVII.

The cauſes of Monſters.

COncerning the cauſes of Monſters there are divers opinions of ſundry men.

The *Divines* referre the cauſe of it to the judgement of God; the *Aſtrologers* to the Starres.

Alcabitius ſaith, there are certain degrees, in which if the Moon be when the Child is conceived, the birth becommeth Monſtrous.

We muſt not exclude the juſt vengeance of the Almighty, (which doubtleſſe hath a great ſtroke in all theſe things) nor his Agents the Starres. But to ſpeak as a Phyſician, or naturall Philoſopher, it muſt be granted, that all theſe abberrations of Nature, are

to

to be referred unto the materiall and efficient cause of generation. The Matter is the *Seed*, the Efficient or Agent is either *primary* or *ſecondary*.

The *primary or principal cauſe* is double, the *formative faculty*, and the *imagination*.

The *ſecondary* is the *inſtrument*, to wit, the place, and certain qualities, as *heat*.

The *matter* is in fault three wayes; for it is either *deficient* or *abundant*, or is *diverſly mixed*.

If there be want of *ſpermaticall* matter, then the Monſter is deficient either in *magnitude* or in *number*; if there be overplus of Seed, they become double-headed, with four armes, *&c.* if there be a confuſed permixtion of the Seed, then are *Monſters* generated of divers kinds. As upon *Sodomy*, and unnaturall Copulations of men and beaſts, horrible Monſters have been brought into the world, as that monſtrous *Tartar* we ſpoke of even now.

Ariſtotle ſaith, that in *Egypt* and *Africa*, where Beaſts of divers kinds meet at the waters of *Nilus*, or in the deſart places, and Copulate together, there are often many Monſters generated; and thus come Monſters ariſing from the Matter.

From the *Agent* or *Efficient* Monſters may happen divers wayes: The *Primary Agent*, as we ſaid, was either the *formative faculty*, or the *imagination*: Of the power of the *imagination* I ſhall treat a little more largely in the next place; but here let me tell you, out of the Learning of the *Arabians*, who ſay, that a ſtrong Imagination is able to produce forms, even as the ſuperiour Intelligences in the Heavens

Heavens doe produce the forms of Metalls, Plants, and Creatures.

There is a hiſtory of a woman that brought forth a female Child full of hair, like the hair of a *Camell*, becauſe (ſaith the Author) ſhe was wont to kneel before the Picture of *John Baptiſt*, which was clothed in *Camels Haire*.

The *ſecondary Agent* is the heat, or the place of Conception: Heat having a fiery mobility, or quick formeth ſundry ſhapes of bodies, and worketh the motion, Matter into divers faſhions.

CHAP. XXXVIII.

Whence it commeth to paſſe that Children are like their Parents.

THe *Philoſophers* hold a three-fold form of every Creature; the firſt *ſpecificall*, the ſecond of the *Sex*, and the third of *Individuum*, or particular, by which it is *that*, and no other thing.

Amongſt Phyſicians there is alſo a three-fold ſimilitude: The firſt in *ſpecie*, that is in the kind; the ſecond the *ſex*, the third in the *feature*, or *individuall figure*.

They call that a ſimilitude of the kind, when a Creature is procreated of the ſame kind, as a man of a man, a ſheep of a ſheep, *&c.* for every Agent worketh upon his determinate patient; and therefore of the Seed and Blood of a man, onely a man is made: In this ſpecificall ſimilitude there is much attributed to the materiall cauſe, and that is the reaſon

ſon why the off-ſpring is commonly liker to the Female than to the Male, for the Female affordeth more matter to the generation than the Male.

So of a ſhe-*Goat* and a *Ram* is generated a *Kid*, not a *Lamb*; and of a *Sheep* and a he-*Goat* is generated a *Lamb*, not a *Kid*.

The ſimilitude of the *ſex* (that is, why a Male or Female is generated) hath for the Cauſe the temper of the Seed, his mixture and victory; for if the Seeds of both Parents be very hot, Males are generated, if very cold, Females.

If in the permixtion of the Seeds the Male-ſeed have the upper hand, a Male is procreated, if the Female-ſeed, a Female.

The third ſimilitude conſiſteth in the figure, form, and accidents of the *individuum*.

This, ſaith *Galen* in his ſecond Book *De Semine*, doth conſiſt *in the differences of the parts, and in the Conformation of tht members*: By this one is white, another black; one hawk-noſed, another flat, or ſaddle-noſed.

The Infant ſometimes is altogether like the Mother, ſometimes altogether like the Father, other ſometimes like them both, that is, in ſome parts reſembling the Mother, in others the Father. Oftentimes he reſembleth neither the Father nor the Mother, but the Grandfather, or the great Grandfather; and ſometimes he will be like an unknown friend, as an *Ethiopian*, or ſuch like, who never had hand in his generation, of all which ſimilitudes we have many examples in approved Authors.

The

The people called *Cammatæ*, have common Wives, such as are common to any man, and every man chuseth or refuseth his Children as they are more or lesse like unto himself. Amongst the *Chinians* the Children are like their Fathers in their nose, their eyes, forhead, and their beard.

There have been in certain *stocks*, or tribes, signs which they called *signa gentilitia*, that is *stock-marks*; as to the *Spartans* and *Thebans*, a *Launce*, some had a *Starre*, *Thyestes* a *Crab*, which were imprinted in their bodies from their birth; and these sometimes were extinguished in their Children and Grand-children, but after a long time appeared again in their posterities.

Deleucus and his posterity had Thighes like an *Anchor*. *Julia*, Daughter of *Augustus Cæsar*, though she tried many men, yet all her Children were like her Husband; and her reason was, *That she never took in her passenger till her ship was fraighted.*

The Cause hereof is obscure and very difficult: *Empedocles* referreth it to the *Imagination* onely.

The *Arabians* supposed that souls might be so elevated by Imagination, as that they might be able to change the elements, to heal diseases, to weaken whom they listed, to work miracles, and that they had a command over all kinds of matter.

Paracelsus held, that the *Plague*, and those diseases which we call *infectious* or *catching* diseases, were taken by the Imagination onely, and gives many examples of it.

And by this means *Jacob* got ſpotted ſheep, by ſetting ſpotted rods before the Ewes.

So ſaith *Galen*, he counſelled an *Ethiopian* to have a white Child, by ſetting a beautifull picture at his beds feet, for his Wife to look upon in the time of her *Coition* with him.

Others referre the cauſe of this likeneſſe to the motion of the Seed, and the formative faculty. This is the opinion of *Ariſtotle*, *lib.* 4. *de generatione Animalium*, and *Galen*, *lib.* 2. *de Semine.*

Sometimes the Children repreſent the Grand-father, or the great Grand-father, becauſe there lurks yet in the Fathers Seed ſome faculty derived from them: *Ariſtotle*'s opinion is, that the *ſpecies*, or form of the Parents may be extended to the fourth generation: So *Helis*, who lay with an *Ethiopian*, did not bring forth a black Daughter, but a white Daughter, but that Daughter of hers brought forth a black Son; the formative faculty ſtill continuing in the Seed of the poſterity.

It is found likewiſe in plants, that the graffe bears the fruit of that Tree it was taken from; but in the ſeed of that fruit remains the form of the ſtock it was graffed upon: As if you graffe an *Apricock* upon a *Pear-ſtock*, he will bring fair *Apricocks*, but ſet a ſtone of one of thoſe *Apricocks*, and he will produce a *Pear-tree*. If therefore the *formative faculty* work at liberty, it will alwayes generate Children like the Parents; but if in the beginning of the Conformation, the *formative faculty* be hindred by another which is more powerfull and divine than it ſelf, ſuch as

as is the *Imagination*, then will the impreſſion follow not the weaker, but the ſtronger, and ſo the Infant will become unlike the Parents.

Oftentimes we ſee it happen, that the imagination of that thing is imprinted in the Infant, which the Mother did ardently deſire or long for, when ſhe went with Child with it; which is onely to be imputed to the ſtrength of the faculty; as the form of a *Fig*, a *Roſe*, a *Mulberry* or the like, as we ſee ſome have ſuch impreſſions upon their faces.

The manner of this impreſſion *Avicen* doth expreſſe in his Book *de Animalibus*, where he ſaith, *That a ſtrong Imagination doth inſtantly move aiery ſpirits, which are movable of their own Nature, and in theſe it ſetteth the ſtamp of the thing deſired.* The ſpirits being mingled with the bloud, which is the immediate Aliment of the Infant, doe imprint in it the ſame figure they received from the Imagination.

But how the ſpirits ſhould ſo ſuddenly receive and apprehend the *ſpectra*, or Images repreſented by the Imagination, belongs to a ſublime Contemplation to comprehend, onely take this by the way.

That as the forming faculty in the heavens of thoſe Creatures, whoſe generation is Equivocall, is imprinted in the aire; after the ſame manner the forms of the Imagination are inſculped or engraven in the aiery ſpirits. As therefore the aire is full of forms, ſo our ſpirits, which are aiery, doe eaſily admit all *ſpecies* or *forms* of things. So the Seed by reaſon of the ſpirits which wander up and down

through all the parts of the body, doth contain in it ſelf, the *Idea* and *Images* of all the particular parts.

CHAP. XXXIX.

Of Hard Labour, *the cauſes and ſigns of it, and its remedies.*

HAving now done with the *Anatomicall part*, or *Midwifes Theory*, we proceed to their nearer Concerns, which is their *Practice*. And here firſt of the cauſes and ſigns of *difficult* or *hard labour*. Many and various are the perills and accidents women are ſubject unto in bringing a Child into the world; and therefore I ſhall plainly direct you in ſuch means as may conduce to their aſſiſtance.

Firſt, one cauſe of *dangerous and hard labour* may be, when the woman with Child hath conceived very young, as before 12. or 13. yeares of age, (ſome ſuch there are ſometimes, though ſeldome) and that the paſſage is over ſtrait and narrow, either in this caſe naturally, or alſo by reaſon of ſome diſeaſe, accident, or infirmity which may happen in thoſe parts, as *Apoſtumes*, *Puſhes*, *Pyles*, or ſuch like, whereby nature cannot open and dilate it ſelf to the expelling and deliverance of the Child, without great dolour and pain.

Sometimes likewiſe the bladder, or ſome of the neighbouring members are afflicted, and the womb ſuffers with them, which may much hinder the deliverance: coſtiveneſs and binding of the belly may alſo be a means to encreaſe the pain in Labour:

Like-

Likewiſe ſuch women as be naturally weak, and of cold and feeble Conſtitutions, or too young, or too aged, exceeding groſſe and fat, or too ſpare and lean, or if ſhe be over timorous and fearfull, one of a froward and unruly ſpirit; ſuch have their labour much more grievous and painfull than others. It is likewiſe held by ſome, that generally the birth of a Male-Child is eaſier than the birth of a Female.

Further, if the Child be of a fuller and greater growth, that it cannot eaſily paſſe through that ſtrait Conduit; or if it be faint and weak, that it cannot help and turn it ſelf, or doth it very ſlowly; or if the woman have two Children at once; or if ſhe laboureth with a Monſter, ſhe muſt neceſſarily undergo more pain in her labour than others.

Alſo when it cometh not in its due time, or proceedeth not in due faſhion; as when it cometh forth with both feet or both knees together, or elſe with one foot onely, or with both feet downwards, and both hands upwards, or elſe (which is moſt dangerous) ſide-long, backwards or Arſe-long, or elſe (if ſhe have two at a birth) both come with their feet firſt, or one with his feet firſt, and the other with his head; thoſe doe cauſe great anguiſh to the Labouring woman.

Abortment and *miſcarriage* is alſo a cauſe of great pain and perill to women pregnant; if a woman bring forth her Child in the fourth or fift moneth after Conception, which is an Abortment, being before the due time; the womb which then is naturally cloſed, being forced open, doth not onely

cauſe the patient to endure much pain, in the time of ſuch her abortive Labour, but is many times by that means rendred uncapable of ever conceiving more; the retentive faculty of the womb being thereby ſpoiled, or at leaſt ſo debilitated, that it cannot retain the mans Seed; And the ſuffering of the Patient in this caſe is great, inſomuch I have heard good women ſay, *they had rather endure the bringing forth of ten ſeverall Children born in due time, than ſuffer the miſery of one Abortion.*

Another perill happens to the frail Daughters of *Eve*; if the Child ſhould happen to be dead in the Mothers belly when it ſhould come to its full time; becauſe then it cannot eaſily be turned, neither can it help to move it ſelf to come forth; or if the Child be ſo feeble that it cannot help it ſelf, which may be judged to be if the woman hath had any long ſickneſſe before her labour, if ſhe hath had a great flux or looſneſſe, if ſhe hath unduly and unuſually had her Flowres after her Conception, if the Child move not at the time uſuall or accuſtomed, theſe are ſigns of weakneſſe. Hard Labour in Child-bearing is alſo cauſed by the over firmneſſe of the *ſecundine*, which as I have ſaid before, is the membranes wherein the Child is lapped in the womb, and comes away ſoon after the birth; now when this is ſo firm and ſtrong, that it will not eaſily break in ſunder for the Child to come forth of it, this muſt needs cauſe hard labour to the Mother.

And the *ſecundine* may likewiſe cauſe the birth to be the more uneaſie contrariwiſe by its weakneſs

or

or thinneſſe, ſo that it breaks aſunder before the Child be turned, or ready to iſſue forth, and then the humours or humidities, which are collected & gathered together about the *ſecundine*, flow away before their due time, and the birth will thereby want its due humidities, and moiſtures, which would otherwiſe cauſe it to proceed eaſier, and with leſſe pain.

The birth is alſo hindred, and the labour made more difficult, by overmuch *heat*, or by overmuch *cold*; for overmuch heat fainteth, weakneth, and debilitateth both the woman and the Child, and by overmuch cold the paſſages of the labouring woman be ſtraitned, and made more narrow than otherwiſe they would be.

Dyet likewiſe may be a great cauſe of hindring the birth, as if the woman have uſed to eat commonly ſuch meats and fruits as are of an aſtringent and drying quality, as *Medlars*, *Cheſnuts*, and all ſowre fruits, as *Crabs*, *Choke-Pears*, *Quinces*, and ſuch like; with overmuch uſe of verjuice, and ſuch ſowre ſawces, all thoſe are cauſes which obſtruct the birth.

The uſe of *cold bathes* likewiſe after the fift moneth from the time of Conception, or to bathe in ſuch water where *Allome* is, *Iron*, or *Salt*, or any ſuch things as are aſtringent and binding, or if ſhe have been oftentimes heavy and mourning, or ill at eaſe, or if ſhe have been kept over hungry and thirſty, and uſed extraordinary walking or watching, or if ſhe uſe much to ſmell to ſuch things as are of a ſweet ſcent or ſmell, (which ſmells doe attract and draw up the Matrix unto them;) all theſe things doe hinder and obſtruct the delivery.

It is alſo a ſign of hard labour, if the woman feel pain onely in the back, and above the Navell, and not under it.

But ſigns of eaſie delivery be ſuch as be contrary to thoſe that have been rehearſed before. As when a woman hath been wont to be eaſily delivered, or in her labour ſhe feels but little pains, or though ſhe have great pains, yet the pain remains not in the upper parts, but alwayes deſcend downwards to the bottom of the belly.

Finally obſerve, that in all painfull and troubleſome Labours, the ſigns which ſignifie good ſpeed and ſucceſſe, are unquietneſſe, much ſtirring of the Child in the mothers belly, the pains all tumbling in the forepart of the bottom of the belly, and the woman ſtrong of nature, and in good health: And on the contrary evil ſigns be theſe, when ſhe falleth into cold ſweats, when her pulſes beat and labour ſore, and ſhe faint and ſwoon in her labouring, theſe be evil ſigns.

CHAP. XL.

How a Woman with Child ſhall uſe her ſelf with Remedies for hard Labour.

THere being many Cauſes and Accidents, which render the delivery more dangerous and difficult in ſome than in others; I ſhall preſcribe ſome rules by way of prevention, for the woman to obſerve during the time ſhe goes with Child, before that ſhe comes to the time of her delivery, and then I ſhall lay

lay down ſome remedies, which facilitate and help the birth, cauſing eaſie delivery.

Firſt, by way of prevention, let the woman with Child, as ſhe draws nearer her time, be the more obſervant in her Dyet; let her (if ſhe can poſſibly obtain them) uſe ſuch meats and drinks as nouriſh well, but be very carefull of exceſſe in either; and let her be very carefull to keep her body ſoluble; for which ſhe may eat roſted apples with ſugar in the morning; or elſe ſhe may take *Caſſia fiſtula*, to the quantity of half an ounce, half an hour before dinner, which will gently looſe the belly, and is ſafe without any danger.

Let her abſtain from all aſtringent Dyet, *as I ſaid before.*

She may alſo receive a gentle Gliſter, made of the broth of a Chicken, or other tender fleſh, putting thereto a little courſe ſugar or honey, and half a ſpoonfull of white Salt.

Or elſe make a Decoction of Mallows or Hollyhocks, in fair water, take a pint of that Decoction, and adde to it honey or courſe ſugar enough to ſweeten it, and half a ſpoonfull of white ſalt, and adminiſter it.

She may alſo uſe to boil Mercury *in pottage, to mollifie and ſoften her belly: and may alſo uſe a* Suppoſitory, *made with Sope, Lard, or the Yolks of Eggs tempered together.*

But for to prepare the body for an eaſie delivery, a Bath for women with Child to ſit in, when they draw near their time, is convenient, to be made as followeth.

Take

Take Holly-hock roots and leaves two handfuls; Mallows, Betony, each one handfull; Mugwort, Marjoram, Mints, Camomile, each half an handfull; Linseed, two handfuls: bruise the Seeds grosly, and put that together with the hearbs into two bags, and boil them well in water, enough to make the Bath for the woman to sit in up to the Navell when it is warm; and let her sit upon one bag, and hold the other upon her Navell; and afterwards use to annoint the belly, back, and privities, with this Salve following, being warmed.

A Salve to cause easie Delivery.

Take oyl of Sweet-Almonds, of Lillyes, and of Violets, each half an ounce: Linseed, Holly-hock roots, Fenugreek, Butter, Hens-grease, each one quarter of an ounce: Quince Kernells, Gumtragacanth, each an ounce: Stamp the Seeds small, and slice the Roots, and boil them altogether in Rain-water, then take out the Muscilage, and temper the same with the oyl, then let the pownded Tragacanth and Hens-grease boil so long, till the Muscilage being consumed, it comes to the consistence of a Salve, annoint therewith, as before is directed.

An Oyntment for the same.

Take Oyl of Sweet-Almonds, Oyl of Lillyes, Oyl of Violets, each half an ounce: Hens-grease, Ducks grease, each three drams: Wax, as much as will suffice to make thereof a Salve, and use it as the former.

With

With any of theſe Salves let the woman be annointed, about the parts before mentioned, every day for the ſpace of five or ſix weeks before her time be come of delivery. Thus much for prevention before the time: now when the time is come, let the *Midwife* obſerve theſe Directions following.

CHAP. XLI.

Directions for a Woman in Labour.

FIrſt, when the time of Labour is come, be ſure that ſuch things be procured and had in readineſſe, which doe facilitate the birth, and cauſe the Labour to be the more eaſie, of which I ſhall tell you by and by; and let her Bed and Linnen, both for her ſelf and her Child be provided in readineſſe.

When ſhe feels her pains growing on, let her walk leiſurely up and down her Chamber, and ſometimes lie down warm and reſt her ſelf, and then riſe and walk again, untill the comming down of her waters, and the opening of the womb: but let her not keep her ſelf long in bed; but when ſhe is in bed, though ſhe hath ſome pains ſometimes, yet ſhe may lie and reſt her ſelf, and ſlumber a little, which will the better ſtrengthen both the Mother and the Child.

And if her travell be long, the *Midwife* ought to refreſh her, by giving her ſome Broth, or the Yolk of a potched Egge, with ſome Bread, and a Cup of Wine, or Diſtilled Water, but let her be moderate in either. The *Midwife* ſhould alſo not onely

onely refreſh her Patient with meat and drink, but with comfortable words, encouraging her with hopes of a ſpeedy and good deliverance, bidding her to hold in her breath as much as ſhe can ; alſo let her ſtroke gently with her hands her belly above the Navell, for that helpeth to depreſſe the birth downwards.

Obſerve by the way, that all women are not delivered in one and the ſame poſture ; ſome lie in their Bed, others ſit in a Chair, being ſupported and held up by others, or elſe reſting upon the ſide of the Bed or Chair ; and others are delivered upon their knees, being upheld by others. But if the woman be any thing groſſe, fat or fleſhy, it will be beſt for her to lie along groveling, for by that means the Matrix is thruſt and depreſſed downward : let the privy parts be alſo annointed with *Oyl of Lillyes*, and let the *Midwife*, having her hands firſt annointed with *Oyl of White Lilly's*, or *Oyle of Almonds*, handle the places, and looſe and relax the parts and ſtraits, and let her obſerve diligently how the Child ſtirreth it ſelf, and ſo rule and direct it, by which means ſhe ſhall help well to expedite and quicken the delivery.

But let the *Midwife* obſerve above all things that ſhe compell not the woman to labour before her due time, that the birth come forward and ſhew it ſelf ; for in ſo doing it often comes to paſſe, that the party hath laboured ſo ſorely before her time, that when ſhe ſhould labour indeed, her ſtrength is ſo far ſpent, before, that ſhe will not be able to help her ſelf, which is dangerous. Like-

Likewiſe, when the *ſecundine* once appears, you may be aſſured the labour is at hand; and if it break not of its owo accord (as ſometimes it happens to be ſo ſtrong as it will not break eaſily) then it's the Midwifes office, eaſily and gently to break it with her nails if ſhe can conveniently, otherwiſe raiſe it up, a piece of it between her fingers, and cut it off with a pair of Sciſſers or a ſharp knife, but in the cutting of it, ſee that you touch not the birth.

This being done, immediately the flux of waters and humours will follow, and next after that the Birth.

But if it chance that the *ſecundine* be cut by the Midwife, and by that means all the watry part be iſſued out, which ſhould help to keep the paſſage ſlippery, and facilitate the Birth, and the privy paſſage be left dry, the Birth not appearing; by this means the labour may me hindred; and in this caſe, the privy paſſage muſt be anointed and moiſtned with oyle of of white Lillies, or Almonds, or the like, which may make the way to be ſlippery, ſupple and eaſie for the Birth to paſs; and in this difficulty an Egge both white and yolk beaten and poured into the place, will make it ſlippery and ſliding, and ſupply the room of the natural humidities which were ſpent before.

Further, if the Birth be of a great growth, and the head ſtick in the coming forth, then muſt the Midwife with her hand (being firſt annointed with oyle, help it all ſhe can, by opening and enlarging the way with her hand; that the iſſue may be the more

more free: The ſame courſe muſt ſhe likewiſe take, if the woman bear two Children at a Birth; but this is when the Birth is natural, when the head proceedeth firſt, and reſt of the body in order.

But if the Child do not proceed naturally, then muſt the Midwife uſe all diligence with her annointed hands, tenderly to turn the Child, and to reduce it to a natural Birth.

As ſometimes it may happen that the Child may come with the legs and both armes and hands downwards cloſe to the ſides: In this caſe, the Midwife muſt do all her endeavour with tender handling and anointing to receive forth the Child, the legs being ſtill cloſe together, and the hands remaining in like manner.

But it were far better (if poſſible it may be done) that the Midwife ſhould turn thoſe legs firſt coming forth, upwards again by the belly-ward, ſo that the head might deſcend downwards by the back part of the womb, for then naturally again, and without danger it might come forth as the firſt.

Again, ſometimes the Birth cometh forth with both legs and feet firſt, the hands of the Child being lifted up above the head of it, and this is the moſt dangerous manner of birth that is: In this caſe the Midwife muſt doe what ſhe can to turn it, if poſſible, but if that cannot be, then to reduce the hands of it downward to the ſides, and by keeping the legs cloſe to produce it forth, but if this cannot be, then to receive the feet as they come forth, and bind them with ſome linnen cloth, and ſo tenderly and gently

gently looſe out the Birth till all be come forth; this is a very painfull and dangerous labour.

Sometimes alſo the Birth endeavours to come forth with one foot only, the other being lifted upward: In this caſe let the labouring woman be laid upright upon her back, holding up her thighes and belly, ſo that her head be the lower part of her body, then let the Midwife with her hand return in again the foot that cometh out firſt, as tenderly as may be, and cauſe the labouring woman to ſtir and move her ſelf, ſo that by her moving and ſtirring the Birth may be turned the head downward, and then you may ſet her up, or in a Chair or Stool again as at firſt, and make a natural Birth of it.

But if notwithſtanding all this, the Birth do not turn, then muſt the Midwife with her hand gently fetch out the other leg which remaineth behind, but let her take heed that by handling of the Child ſhe do not remove nor ſet out of their place the hands, hanging downward towards the feet; it chanceth alſo ſometimes that the ſide of the Child moveth forward, then muſt the Midwife turn it to its naturall faſhion, that ſo it may come; or if it ſhonld happen that the Child ſhould come forth having the feet forward, and the legs abroad; then muſt the Midwife endeavour to joyn the feet and legs together, regarding that ſhe hurt not the hands, as I ſaid before.

If it come with one of the knees or both forward, then muſt the Midwife put up the Birth, till ſuch time as the legs and feet come right forth, then do as before is directed.

When

When the Child cometh headlong, one of the hands coming out and appearing before, then let the Midwife with her hand tenderly by the ſhoulders thruſt in the Birth again, ſo that the hand may be reſetled in his place, and the birth may come forth naturally and ordinarily; but if this means effect it not, then lay the woman upright with her thighes and belly upwards, and her head downwards, ſo that the Birth may naturally be brought to paſs.

If the Child proceed with both hands forward, then muſt ye likewiſe do as before, by the ſhoulders thruſting it back again, untill the hands lie cloſe to the ſides, and ſo come forth.

But if the Birth endeavoureth to proceed arſeward, with the Buttocks forward; In this caſe the Midwife muſt return it again with her hands, untill the Birth be turned either the Legs and Feet forward, or (which is beſt if it may be) the Head forward, and ſo the Birth to be produced naturally.

Sometimes alſo the Birth endeavoureth to come forth with both the hands and both the feet at once: In this caſe the Midwife muſt tenderly take the Child by the head and return the legs upward, and ſo receive it forth.

And if it appear to come forth with the ſhoulders forward, then muſt the Midwife gently put it back again by the ſhoulders, till it be ſo reduced as the head may come forward.

Further, if it come breaſtward, the legs and hands biding behind, then let the Midwife take it by the feet

feet or by the head, that which ſhall be moſt fit and eaſie to come forward, returning the reſt upward, and ſo receive it forth.

But if it happen (as ſometimes it doth) that a woman have two Children at a birth, and both of them proceed together headlong, then muſt the Midwife receive the one after the other, but let her be carefull that ſhe let not ſlip the one whil'ſt ſhe taketh the firſt; if both come forth at once with their feet forward, then muſt the Midwife be very careful in receiving firſt the one, and then the other, as I ſaid but now.

When the one commeth with the head forward, and the other with the feet, then muſt the Midwife help that which is moſt near the iſſue, and that which commeth footlong (if ſhe can) to return it upon the head, and to take heed that the one doe not hurt the other in receiving forth of either of them.

And take this by the way for a common rule in all Caſes, that the Midwife doe oftentimes annoint the way and paſſage with oyl of white Lillies, or oyl of Almonds, the oyntment ſpoken of before, Ducks-greaſe, or the like, which will make the paſſage ſlippery and moiſt, and make the womans labour the more eaſie, and to have the leſſe travell and pain: and let the Midwifes hands be alwayes annointed with ſome of the aforeſaid oyles, when ſhe hath occaſion to handle any of the parts, or the birth: and if there happen to be any Apoſtume or diſeaſe about

thoſe parts, the pain may be allayed and mitigated by ſuch annointing, whereby it will be the leſſe grievous to the Patient.

I will give ſome particular poſtures for the handling women in travell, and then proceed to ſome remedies to facilitate the birth and procure eaſie and ſpeedy delivery.

Let the Labouring woman be firſt laid upon her back, her head being erected a little with a pillow; having alſo a pillow under her Reins to ſuſtain her back, under her buttocks ſhe muſt have a larger pillow to raiſe them, ſo that her Rump may be elevated, her thighes and knees ſhould be a good way ſeparated the one from the other, with her legs bowed and drawn up towards her buttocks, the ſoles of her feet and her heels being fixed upon a board, laid overthwart the bed for that purpoſe.

To ſome women they uſe a Swath-band four double: this Swath-band muſt be a foot broad or more; which being put under her Reins is to be held up ſtraight by two perſons ſtanding on each ſide, juſt at the time of her pains, both of them at that inſtant having up both ends evenly, elſe they may doe more hurt then good: let two more hold the upper part of her ſhoulders, that ſhe may have the more advantage to force out the birth: And let the Midwife, or ſome other, gently ſtroke down her belly above the Navell; which may move the birth downwards and facilitate the Labour; and let the woman force her ſelf by ſtriving, and holding her breath as much as ſhe can.

CHAP.

CHAP. XLII.

How a Midwife may know the trne time of the birth is at hand.

BEcauſe it is of evil conſequence to give a woman any thing inwardly to force away, or haſten down the birth, unleſſe the true time of the birth be at hand, therefore let me admoniſh all Midwifes to be very carefull in this point. And indeed this is ſomewhat a difficult caſe to know when the true time of a womans Labour is, becauſe many women are troubled with pains ſo long before their Labour comes, ſome many weeks before, which pains doe proceed from overmuch heat in their Reins, which doth uſually alſo cauſe hard Labour.

They may eaſily feel the heat in their Reins, but beſides that its uſually accuſtomed with another ſymptome, to wit, ſwelling in their legs; ſuch women as have their Reins too hot, ſhall find their leggs to ſwell much; for remedy whereof let them uſe often to annoynt the Reins of their backs with oyl of *Lillyes*, I mean of water Lillyes, called *Nymphæa*, or with oyle of *Poppies*, or oyle of *Violets*, or they may make a ſtrong decoction with the Leaves and Roots of *Plantan* in fair water, then ſtrain it, and clarifie it with the white of an Egge, and with its weight of fine ſugar boyl it to a ſirrup, whereof you may take a ſpoonfull or two when you pleaſe: alſo you may frequently take inwardly the ſirrups and diſtilled waters of *Violets*, and *Water-Lillyes*.

But to return to our purpose for signs of the birth approching, let the Midwife observe well the belly of the woman, for if she perceive the upper parts of the belly sunk and hollow, and the lower parts thereof be full and big, she may then be assured that the Child is descended down.

Then if the pains of the woman be quick and strong, beginning at the Reins, and sliding down all along the belly, and not ending at the Navell, but still falling down upon the Groins, and inwardly at the bottom of the belly below, which is the interiour neck of the womb; these be very certain signs of the birth approching.

Then let the Midwife put up her hand, being annointed with oyle of *Sweet-Almonds*, or instead thereof *Fresh-Butter* may serve; and if that she perceive the interiour neck of the womb to dilate and open it self; or if she perceive any thing to push forward, its a certain sign of her travell at hand.

But if the membranes wherein the Child is wrapped, which is the *secundine*, by the moving of the Child doe break, so that the watry excrements therein contained doe come away, which the Midwifes call the *Waters*, that is the most undoubted sign that can be that the birth is near: Now if the Child doe come away presently after these waters, they make the passage slippery, and so facilitate and make easie the Labour.

But on the contrary, if the *Waters* happen by any accident to break away too long before the birth, then it is good to administer such things as hasten Nature,

Nature, and promiſe ſpeedy and eaſie delivery, for which purpoſe they may uſe the decoction of *Fetherfew* or *Mugwort* in *White-wine*, let the Labouring woman drink a draught; or they may take a ſpoonfull of the ſirrup of either of the ſaid hearbs; or take a dram of *Cynamon* in powder, and let her drink it in *Wine*, or *Betony-water*, or the diſtilled water of *Mugwort*, *Dittander*, or *Pennyroyall*, or *Fetherfew*.

But for the more ready help of women in travell, let them take this powder following.

Take Dittany of Crete, Pennyroyall, Ariſtolochia round, each half a ſcruple: Cynamon, Saffron, each twelve grains: beat them all to fine powder, and let them be given in Wine, or ſome other convenient liquor, as in the decoction of Red Peaſe, *of* Penny-Royall, *or* Parſley, *or in any of their diſtilled Waters.*

For outward helps there be many things uſed to be held to the principles, as *Egrimony*, with the Roots, and immediately after the birth to be thrown away leaſt it draw down the Matrix.

The Roots of *Henbane*, *Polipody* and *Biſtort* are alſo good for the ſame purpoſe.

Likewiſe take *Polipody-Roots* and *Mallows*, of each a handfull, and a handfull of *Mugwort*, bruiſe them ſmall and boyl them well, and apply it moderately warm upon the Matrix, and after the delivery immediately take it away.

Some uſe to tye a Snakes skin about the thigh, ſome ſay, girt it about the middle, I think its no matter where.

Likewiſe an Aſſes or Horſes *Hoof* hung near the privities.

A *Loadſtone* held in her left hand, a piece of red *Coral* hung near the privities: But theſe are idle fables of *Mizaldus*, and not to be credited.

But for the purpoſe, *take Bay-berries, beat them and apply them to the* Navel, *this is good to further the Birth, and inwardly the following powder is commended.*

Take Cynamon, Myrrhe, each half a Dram, make them into powder, and give it with a litle White-wine.

Another Powder excellent for the ſame purpoſe.

Take Cynamon one dram, Safron half a dram, Caſſia wood, Caſſia pipes, of each two ſcruples; ſcrape off the outermoſt black bark from the Caſſia pipes, and make it all into fine powder, and give it at four or five times in the decoction of red peaſe, or any of the forementioned decoctions, waters, *or* white-wine.

Pills to procure eaſie Delivery.

Take Myrrhe, Bevercod, red Storax, of each half a ſcruple, Cynamon and Savin, of each as much, make it into Pills, and give it with the ſaid decoction or waters.

Another Powder for the ſame.

Take Myrrhe, Coſtus, red Storax, each half a dram; Ammoniacum, Savin, each one ſcruple, beat them ſmall and give it in convenient drink, as before is directed, at four Doſes, if the throwes be too weak, or do not continue, let all ſweet ſmells,

as Musk, or the like, be kept from the woman with Child, for that hinders the throwes, and holds back the Birth; but to facilitate and forward the Birth, use this decoction following.

Take Betony, three handfulls, Mugwort, Camomile, Pennyroyal, Hyssop, of each one handfull, Linseeds two handfulls; bruise the Seeds grossly, and cut the Herbs small, and put them in a bag, boil it well in wine and water, with this decoction, foment the Matrix five or six times with a Spunge, and then annoint the place with oyle of Wall-flowers, even to the neck of the Mother, if it can be done with conveniency.

And if this help not, give her a good draught of this potion following every two hours.

Take Mugwort, Pennyroyal, Hyssop, each half a handfull, Betony one handfull; boil all these in a pint and a half of Rhenish wine, till the fourth part be consumed, and strain it out, and put to it half a dram of Saffron, and amongst each draught, put half a dram of the Powders before mentioned: Or take half a dram of beaten Amber, and give it in water of Lillies, or some of the decoctions before mentioned.

But because I would not have women unprovided nor unprepared for this Assault, I shall prescribe you a preparative medicine to procure easie delivery in women, which is as follows.

Take *Pippins* and cut them in thin slices, and fry them with oyle of sweet Almonds, and eat thereof in the morning, and at four of the clock in the afternoon,

ternoon; let the woman with Child uſe it conſtantly five or ſix weeks, before ſhe expects her time of delivery, untill ſhe be ready to be brought to bed; and mix ſome oyle of *ſweet Almonds* and *Sperma Ceti* together, and annoint the Belly and Matrix every day therewith warm, or oftner if it can be done with conveniency.

Likewiſe take *Hyſop*, *Vervain*, *Betony*, of each one handfull, ſtamp them ſmall and ſtrain them in good ſtale Ale, and let the patient drink a draught thereof.

The juice of *Leeks* being drunk with warm water hath great efficacy to procure ſpeedy delivery.

Likewiſe a Scruple of *Caſtoreum* in powder, given in any proper liquor, or two or three drops of Spirit of *Caſtoreum*, or eight or nine drops of *Spirit of Myrrhe*, given in any of the forementioned waters, or other proper liquor operates much in cauſing a ſpeedy delivery.

Alſo *wild Tanſy*, bruiſed and applyed to her noſtrills is a good remedy to help forward the Birth.

Take the powder of *Piony ſeeds*, and mix them with oyle, and therewith anoint the loyns and privities of a woman with Child, it gives ſpeedy delivery and mitigates the pain; if it be in winter, or cold weather, let the chamber wherein the labouring woman is, be warmed, but if it be in Summer, or hot weather, then let in the aire to refreſh her, leaſt her labour and the heat cauſe her to faint.

If the labour be hard, a mollifying ointment is good to anoint the privities with, as take the oyle

of

of *white Lillies*, or *Ducks greaſe*, and mix therewith about two grains of *Saffron*, and one grain of *Musk*, and therewith let the privy parts be anointed.

If this produce not it's deſired effects, then let her uſe a Suffumigation, which may be as followeth.

Take *Myrrhe*, *Galbanum*, *Caſtoreum*, of theſe what quantity you pleaſe, beat them and make balls of them tempered with *Bulls-gall*, put a dram hereof upon hot Coals, and let the woman receive the fume thereof underneath.

But let all hot and violent remedies be avoided if poſſible, unleſſe great neceſſity urge it; for many times they happen to cauſe Feavers, which are dangerous.

Too much repletion or fulneſſe of the ſtomach on the one ſide, and on the other ſide too much emptineſſe, are dangerous to women in Labour, for the ſtomach of a woman with Child doth not ſo quickly digeſt her meat as women that are not with Child doe: Therefore the Midwife ought to enquire after that, and inform her ſelf how long it hath been ſince the Labouring woman eat any thing, and what it was ſhe did eat, and in what quantity; and if it were long before ſince ſhe did eat, and that ſhe grow faint, they may give her in the intermiſſions of her pains, ſome warm broths to cheriſh her, or the yolk of a potched Egge; and if ſhe have long travell, then give her about an ounce of *Cynamon-water* to ſtrengthen and comfort her; or give her a dram of *Confectio Alkermes* at twice, in two ſpoonfuls

fuls of *Claret Wine*, but give her not more then one of theſe three things, for the taking of much hot things many times overheats the whole body, and cauſes Feavers, and other inconveniencies, by ſtopping the purgations, which cauſes all diſeaſes to enſue.

CHAP. XLIII.

Directions after the Woman is delivered.

IF the woman hath had hard labour, preſently after ſhe is delivered they ought to caſt her into the skin of a ſheep flead alive, and put it about her reins hot; and take the skin of a Hare flead alive, and then cut the Hares throat and rub the skin with the blood, and apply it as hot as may be to her belly.

Theſe if they can be gotten, and thus uſed, cloſe up the dilatations made by the birth, and expells the ill and melancholy blood from thoſe parts by. Let thoſe that uſe them keep them on two hours in winter, and one hour in ſummer.

And after this ſwathe the woman with a Napkin about a quarter of a yard large, having before annointed the belly with oyl of *St. Johns-wort*, then raiſe up the Matrix with a Linnen Cloth many times folded, then cover the flanks with a little pillow, about a quarter of a yard long, then uſe the ſwathe, beginning a little above the haunches, yet rather higher then lower, winding it pretty tight. Lay alſo warm Cloathes upon the Nipples, letting alone thoſe remedies which are proper for the driving back

back of the milk, which are not ſo ſoon to be applied: while the whole body is thus in a commotion as it were, leaſt that thoſe remedies ſhould make a ſtop of any thing hurtfull in thoſe parts, and therefore it is better to forbear ten or twelve hours for the blood to ſettle in; as alſo for that which was caſt upon the Lungs by the motion of the Labour, to diſtill down again to its proper place.

You may likewiſe to comfort and eaſe the pains of the breaſts, take the *white and yolk of an Egge*, *oyle of St. Johns-wort*, and *oyle of Roſes*, of each one ounce, *Roſe-water* and *Planten-water*, of each one ounce; beat all theſe well together, dip therein a Linnen Cloth, and apply it to the breaſts, being folded double and not warmed.

Let not the woman ſleep preſently after her delivery, but about four hours after you may give her ſome nouriſhing broth, or Cawdle, and then let her ſleep if ſhe can.

Let the Child-bed woman abſtain from fleſh, at leaſt two dayes after her delivery, becauſe after ſo great an Evomation, ſhe muſt in no wiſe ſuddenly haſten to receive a full Dyet, afterwards as her ſtrength increaſes, ſhe may eat more freely, at firſt of a Chicken or Pullet: if ſhe drink Wine, let it be ſmall Wine, and let there be infuſed in it a little *Saffron*, *Cloves* and *Mace*, of each equall parts, and tye them all whole in a piece of Linnen, and let them lie in the bottle, or other veſſel of Wine, cloſe ſtopt, whereof the woman may drink a ſmall draught at Dinner and Supper all the time of her moneth;

and

and beſides her ordinary Dyet, ſhe may have nouriſhing broths, and Aleberries, with Bread, Sugar, and a little Butter if they love it: Let her if ſhe drink *Beer* or *Ale*, alwayes drink it with a *Toſt* in it: She may likewiſe uſe the decoction of *Liquorice*, with *Raiſins of the Sun*, and a little *Cynamon*: and if ſhe bring forth a Male Child, ſhe ought to *Lie in* thirty dayes, and if a Female forty dayes, and all that time abſtain from her Husband.

CHAP. XLIV.

To expell the Secundine.

THe *Secundine* or *after-birth*, of which I have ſpoken before in the deſcription of the womb, and is the Skin or Caule wherein the Child is wrapped in the womb, being the ſecond houſe or receptacle thereof within the womb, that is the next to the womb, and is as it were a radication of many veſſells, & after the birth is come forth, this doth, or elſe ought to come away preſently after; but it oftentimes happens, that after the birth is come forth it is detained againſt nature, and remains behind, which effect is not to be ſlighted, for if it be detained over long, it produces moſt grievous ſymptomes, and intollerable pains, and ſometimes, eſpecially if it begin to putrifie, death it ſelf.

Wherefore if the *ſecundine* doe not ſuddenly follow after the birth, let means be uſed to drive them away, for which purpoſe you may give a potion prepared as follows.

Take

Take Marjoram, Pennyroyall, Mugwort, Betony, each one handfull: Madder-roots, Dittany, Aristochia the round, Valerian, Alexander, each one dram: Rapontick, half an ounce: Galanga, Savin, Bay-berries, each two drams: Venice Treacle, one ounce: decoct them all in equall parts of Wine and Water, to the consumption of a third part; let it be strained, and of the colature let her drink a good draught warm.

Or give the following Powder at night.

Take trochis of Myrrhe, one dram, Madder root, and Saffron and Castoreum, of each half a scruple; Make them into very fine powder, and give it in a little Maligo Wine, or Broth made of an old Cock.

Otherwise take Juniper-berries, Bay-berries peeled, each one ounce: Galanga, half an ounce: Pennyroyall, Marjoram, Rosemary, Mugwort, of each one handfull, shred them small, and bruise the Seeds, and infuse them in a sufficient quantity of Wine, whereof let her drink often.

Or you may make a little bag to be infused in her drink.

Take *Rosemary-flowers, Galanga, Mace, Cynamon*, each one dram: *Orientall Saffron whole*, half a dram; tie them up in fine Linnen, and infuse them in three pints of good Wine, let her drink thereof every day, especially at meales.

This following is a very profitable Remedy.

Take *Opopanax, Galbanum*, each one dram: *Castoreum*. half a dram: let half thereof be given in any of the aforenamed decoctions, or in this following.

Take

Take *Bay-berries*, *Parsley-seed*, *Lovage*, *Assarbacca-Root*, of each half an ounce: *Tops of Mugwort*, *Pennyroyall*, *Marjoram*, each one handfull: *Mace* two drams, *Saffron* half a dram: boyl them in four pints of good Wine to the consumption of the third part, the Seeds being first gently bruised and the hearbs cut; the dose is four ounces at one time.

Some commend, that if a woman drink the milk of another woman, its a speedy remedy: and I remember *Quacking Culpepper*, amongst the rest of his railings, commends the same to facilitate and hasten the birth. There is little reason for it, and I am sure its loathsome to most women.

This following Powder is very efficacious for this purpose.

Take Lupines, *Savin*, *each one dram*, *Myrrhe*, *Opopanax*, *each half a dram*, *Castoreum*, *ten grains*; *reduce them into a subtle powder*, *and give a dram thereof in the decoction of Pennyroyal*, *or Mercury.*

Let the privy members be well anointed with warm oyles, as of *Almonds*, *Dill*, *Camomile*; and if they can be at the cost, there may be added a little *Amber*, *Musk*, or *Civet*; and let these ointments be administred warm, especially if the mouth of the womb be shut, Suffumigations may be also exhibited underneath, such as are of *Cassia wood*, *Spikenard*, *Calamus Aromaticus*, *Cloves*, *Mugwort*, *Penniroyal*, *Savin*, or of other things of the like nature may Suffumigations be made; the smoak whereof the woman may receive underneath, her clothes covering it close about,

To

To the Noſtrills you may alſo apply Suffumigations of *Partridge feathers*, or *Pigeon feathers*, *Garlick*, *Caſtoreum*, *Scammony*, or the like; and in caſe of great extremity, you muſt proceed to uſe *Peſſaryes*, which may be prepared of the decoction of wild *Cucumbers*, with the juice of *Rue*, oyle of *Flower de Luce*, *Hellibore*, *Coloquintida*, *Mercury*, and by adding ſome *Ox gall* you may reduce it into the form of a *Plaiſter*, or *Cataplaſme*, and ſo apply it to the lower belly.

Or take of both the *Ariſtolochia's*, *Savin*, *Creſſes*, of each equal parts, bruiſe them, and with an *Ox gall* form thereof a *Peſſary*.

Or take a little *Hellebore*, and as much *Opopanax*, mix them and role them up together in fine wooll, then bind them up together in a linen cloth, and with a ſtring tyed thereunto, put them up into the neck of the matrix, and they will draw down the *ſecundine* in a very ſhort time; this is of ſuch efficacy that it will bring away the *dead Birth* with the *ſecundine*; but with the ſame give the patient to drink a draught of the before named decoction warm.

But if the *ſecundine* cannot be drawn away, neither with the operation of the hands and nails, nor with any of theſe before named medicines, *Suppuratives* muſt then be injected into the womb, that ſo the putrified *ſecundine* may be expelled.

And to this purpoſe, the ointment called *Baſilicon*, profiteth being diſſolved in oyle of bitter Almonds & oyle of white Lillies, or in the decoction following.

Take of *Mallows*, *Marſh Mallows*, *Violets*, each

each two ounces, *Marjoram*, one ounce, *Flowers of Camomile*, *Century*, each half a handfull, *Roots of Ariſtochia the round*, *Dittany*, each two drams, *Linſeed*, *Fenugreek*, each one dram; Make of all theſe a Decoction in Water and Wine, in four or five ounces whereof diſſolve *Ung. baſilicon* three drams, *Ægiptiac.* two drams, mix them very well, and let them be injected through a proper *Serringe* into the womb.

Likewiſe you may uſe a *Peſſary*, to be prepared in this manner following.

Take *Roots of Dittany*, *Aßarabacca*, each two drams; make theſe into powder, and adde thereunto *Hieræ picræ ſimp.* one dram and a half, *Venice Treacle* one dram, three heads of *Garden Garlick*, *Oyle of Spike* half an ounce; Mix them altogether, and with fine *Lint* form a *Peſſary* oblong, according to the greatneſſe of the *Vulva*, and ſo put it up after the uſuall manner of *Peſſaries*; and if you adde a little *Myrrhe* unto it, it will be the more potent in operation.

Maturatives, which are ſuch things as ripen it, are alſo to be laſtly uſed, according to *Platerus*, which you may prepare after this manner.

Take *Fine Starch* one ounce, Diſſolve it in the decoction of *Mallows* and *Linſeed*, adding the *Whites* of two *Eggs*, clear *Turpentine* two drams, *Honey* one dram, mix them well, and let them be uſed in manner as is before preſcribed.

But the moſt uſuall *Maturative* is *Unguent. Baſilicon*, diſſolved and infuſed in milk; but where we perceive

perceive the *Secundine* to putrifie, by the matter iſſuing forth, uſe the Oyntment called *Ægiptiacum*, diſſolved in ſtrong *Lye*, and inject it: which powerfully ſtirres up, and provokes Nature to expulſion, for which purpoſe a *Bath* may alſo be provided for the lower belly, made with convenient and proper hearbs, of which we have ſpoken before.

Finally, all ſuch means may be uſed to bring away the *after-birth*, as were to bring away the *birth*, but they muſt be then exhibited before it come to putrefaction.

CHAP. XLV.

Of the Chollick *in Women in the time of Labour.*

SOme women by reaſon of Crudities and indigeſtions of the ſtomach, at the ſame time when they are in Labour, are taken with fits of the *Chollick*, and ſo extreamly tormented therewith, that it exceeds their other pains of travell, and while this pain laſts, the woman drawes not at all towards the end of her travell, theſe pains being hardly to be diſtinguiſhed from it.

Let her therefore have prepared theſe Remedies.

Take two ounces of *Oyl of Sweet-Almonds*, with an ounce of *Cynamon-water*; or elſe you may give her a *Gliſter* proper to expell Wind, and if the firſt help not, repeat it. Sometimes you may alſo uſe *Fomentations* proper to diſpell Wind, which are very neceſſary in this caſe to be uſed.

CHAP. XLVI.

Of After-throwes, *and tormenting pains after the Delivery.*

THere doth ſometimes happen to women moſt cruell and bitter pains in the belly, and about the groyns, after they are delivered, which are exaſperated for the ſpace of two or three dayes, and oftentimes more, ſo that the woman ſhall be as if ſhe were labouring of another birth.

For cure hereof, if great dolour and pain doe follow the birth, as for the moſt part it doth in thoſe that are delivered of their firſt Child, Boyl *Roſemary*, *Camomile-flowers*, and *Southernwood*, and apply them hot to the belly; or bind upon the belly the skin of a *Lamb* or *Ram*, taken freſh and hot off the *Ram* or *Lamb*. For a Plaiſter take three or four *Onions* well boyled in Water, pownd them in a Mortar, and adde thereunto of *Cummin-ſeed* bruiſed one handfull, and as many *Flowers of Camomile* bruiſed, and *Barley-meal* enough to make it a *Pultis*, and if the matter require adde a little of the water wherein the *Onions* were boyled, ſpread it upon a Cloth of Linnen, and apply it Plaiſter-wiſe to the belly.

And if now the pains ceaſe not, but rather ſeem to increaſe, adde of the *Meal of Linſeed* one handfull, and a little leſs of the *Barley-meal*; and when it grows dry, change it and lay on freſh.

Sometimes the pains doe extend to the Feet, and if

if it ſo happen, then let the *Abdomen*, and the Region of the *Pubes* be annointed with *Oyle of Fetherfew* or *Camomile*, and apply the Plaiſter of *Galbanum*, or the uſuall Plaiſter *ad Matricem*. Alſo take *Eggs*, boyl them hard, and beat the Yolk with *Oyle of Nuts*, and apply it in form of a Plaiſter.

Likewiſe *roſted Onions*, beaten together with the *Yolk* of an *Egge*, and mixed with *Oyntment of Marſhmallows*, and applyed Plaiſterwiſe, is very effectuall for this purpoſe; but if you adde thereunto ſome *Wormwood*, *Pennyroyall*, and *Roſemary*, and apply it Pultis-wiſe: And becauſe this pain is cured in a manner as the *Chollick* is, it is good twice or thrice in a day to adminiſter this following.

Take *Oyl of Sweet-Almonds*, one ounce and a half, *Sirrup of Violets*, one ounce, *Anniſeed-water* three ounces, mix it and give it warm.

To diſpell Wind likewiſe, take ſix ounces of *Rheniſh-Wine*, wherein hath been boyled *Flowers of Camomile* and *Anniſeeds*, and give it to drink.

There are ſome bold and hardy women, who will uſe to drink cold water ſo ſoon as they are delivered, but that ought not to be admitted but upon good conſideration; if you know the woman to be very propenſe to Choller, and in that caſe it may be admitted, being firſt corrected with a Cruſt of *Toſted Bread*.

CHAP. XLVII.

A Powder *to expell* Wind *in Child-bed Women.*

TAke *Cinamon*, *Nutmeg*, *Cardamones*, each half an ounce, *Ginger* five drams, *Cloves* two drams, *Saffron* half a dram, make thereof a powder, which may be uſed in all Dyet.

For this purpoſe alſo the Confection called *Diagalang*. or *Diacimini*, are very proper; or uſe this Powder following.

Take the *Kernells of Dates*, and *Peach-ſtones*, each one dram, *Nutmegs*, *burnt Harts-horn*, each four Scruples, *Spec. diamagarit. Calid.* half a dram, *Saffron* ſix grains, *Anniſeeds* one dram, *Cinamon the beſt*, two Scruples, the weight of all theſe in *Sugar*, make thereof a *Powder*, take a dram thereof in *Wine* or the Broth of a *Hen*, twice in a day.

Oyle of Bitter-Almonds is likewiſe commended to be drunk, and ſo is the *Juice of Horſe-dung* ſtrained and drunk in a little *Maligo Wine*, or *Mugwort-water*, which is good likewiſe not onely in this caſe, but in all pains and griefs of the belly, and Inteſtines.

Alſo the following Decoction, if it be drunk warm, is very effectuall in this caſe.

Take *Scoenanth*, *Fetherfew*, *Camomile-flowers*, one pugil, *Juniper-berries*, *Bay-berries*, *Anniſeeds*, each one dram, two *Nutmegs*, make a decoction of them all in *Wine*, ſtrain it, and ſweeten the Colature with Sugar, and give it at three Doſes.

Infu-

Infusions of the same things whereof this decoctions is prescribed, may also me made in *Maligo wine*, or in *Aqua-vitæ*, which do profit much: *Mint* also and *Balsamint* may be used with meat in any manner which is approved in expelling wind.

Rondeletius teacheth, that the *secundine* being taken and dryed to powder and drunk, will presently cease the after pains; and the reason of this he grounds upon this foundation; *Because (saith he) all bruit Animals*, do eat the after-birth, for that purpose, to free themselves from those after pains; and of this, he saith, he made experience in a Bitch which had her *secundine* taken from her, and these pains followed: But this is one Doctours opinion, I do not tell you it is mine.

Therefore to return to my purpose, from whence I have digressed to incert you this story, I shall prescribe you some more Remedies to help the grief of after pains, as

Take *confected Anniseeds* two drams, *Nutmegs*, *burnt Hartshorn* each one dram, *Date kernells* three drams, *Lignum Aloes*, *Cinamon*, each two drams, *Cloves* one dram, *Saffron* half a dram.

Make hereof a subtle powder, and take a dram thereof in white-wine warm: But in extremity of this grief, *Tryphera Magna* with *Opium* is to be applyed to the womb; likewise take of the best *Treacle* one dram, distilled *Anniseed water* three ounces, Sirrup of *Mugwort* one ounce, mix them, and let them be given warm.

In the second place use external helps, such as

diſcuſs wind and clots, and make the wayes more open, for which purpoſe the following Pultis may with good ſucceſs be applyed to the belly.

Take the yolks of ſix *Eggs*, beat them together, and adde powder of *Comin* one ounce, Flowers of *Camomile*, *Melilot*, *Dill*, each two drams; *Linſeed fenugreek* in powder, each half an ounce.

Boil them in oyle of *Camomile* upon coals, till they be reduced into the ſubſtance of a *Cataplaſme*, apply it warm unto the belly, and repeat it often.

Alſo *Onions* roaſted under the embers, with *Butter* and oyle of *Lillies*, and a little *Malmſey*, or inſtead thereof *Maligo* wine, it may be made a Pultis, not convenient for this intention.

There may alſo be prepared *Anodine* bags to be applyed to the belly, which are made after this manner.

Take *Camomile* flowers, tops of *Mugwort*, *Melilot*, *Dill*, *Southernwood*, *Roſemary*, each one handfull, cut them very ſmall, and bind them up in two bags of clean linen, and boil them in oyles of *Camomile*, *ſweet Almonds*, *Marjoram* and the beſt wine, of each equall parts; ſtrain them out ſtrongly, and apply them to the afflicted parts: Or inſtead hereof, take a linnen cloth and dip it in oyle of *Lillies*, *Camomile*, *Marjoram*, and apply it in the ſame manner.

Another bag may likewiſe be prepared of the flowers of *Camomile*, *Pennyroyal*, *Origanum*, *Mugwort*, *Marjoram*, *Rue*, *Southernwood*, *Comin ſeeds*, *fenugreek* *Cloves*; All which being bruiſed, put them in

in a linen bag, boil them in *white-wine*, and apply them to the belly and genitalls; *Clysters* are also convenient in this case, made of the decoction of such herbes as are appropriated to the Womb, amongst which this following is accommodated to that purpose.

Take *Mugwort*, *Pennyroyal*, *Rue*, each one handfull, tops of *Melilot*, flowers of *Camomile*, each one pugill; seeds of *Annis*, *Linseed*, *Fenugreek*, each one dram, *Rhabarb* grosly bruised, four scruples; make a decoction of all in a sufficient quantity of fountain water, and in ten ounces of the Colature dissolve.

Electuar. benedic. one ounce and a half, *Hier. picr.* one ounce, *ol. Anethi* one ounce and a half, *vitelli ovi Num.* 1. *Salis parum, misce f. enema.*

Another profitable Glister.

Take oyle of bitter *Almonds* six ounces, *Goosegrease* two ounces, yolks of two *Eggs*; dissolve it with broth of a *Hen*, and apply it: *Unctions* also with oyle are commended, especially oyle of *Bayes*, and *Marjoram*, so likewise are *plaisters*, especially the plaister *de baccis lauri*; a Cataplasme or Pultis may also be made of *Cows dung*, *Comin seed*, *milk and wine* boiled together; and if the grief vehemently urge it, let a Pultis be prepared with *Henbane*; *Frictions* also being used from the thighes downwards to the feet, and Cupping glasses applyed to the Hips, do help by diverting the pain.

CHAP. XLVIII.

Of a Dead Birth.

IF the Child be dead in the womb, ſuch medicines and means muſt forthwith be uſed, that it may be expelled or drawn out of the womb before it be corrupted, and come to putrefaction, leaſt (it being corrupted) the mother alſo ſuffer with it; for although Nature ſometimes is ſtrong enough to expell a dead birth of her own accord, ſeeking alwayes to help her ſelf, yet it is not done without danger and damage to the Mother.

Therefore it is moſt ſafe to uſe means that the dead Child may be expelled out of the womb before it begins to corrupt.

The cauſes which may bring death to the fruit in the womb are,

1. Want of Nouriſhment.

2. Evil Dyet, and bad Nouriſhment.

3. *Plethora*, which is too much fulneſſe, cauſing humours too much to abound; In plain tearms, gluttony in the Mother, whereby the Child is choked.

4. Sometimes the *Cotilidons* are broken by ſome blow, violent motion, extream Cough, ſneezing, much trouble or perturbation of mind, ſudden frights, or the like.

5. It may be broken by taking ſuch Medicines as too violently provoke the Termes, or by drinking of bitter things.

6. By an Acute Diſeaſe, and great heat.

7. And

7. And finally by hard Labour and difficulty to bring forth Children.

CHAP. XLIX.

Signs that the Child is dead in the womb.

1. IF the Child be dead in the womb, you will perceive the womans breasts suddenly to slack, and fall down flat or flagging as it were.

2. The Child ceaseth to move or stirre, although it used to stirre before, you may wet your hand in warm water, and lay it upon the mothers belly, which is a means to make the Child stirre if it have life.

3. If when the Mother turns her self from one side to the other, she feels it fall heavily to that side she lies upon, like a dead lump or weight.

4. Her belly and Navell begins to wax cold, which before was temperately hot.

5. Stinking and putrid humours flow from the Matrix, especially after some grievous Disease.

6. The womans Eyes look hollow, her colour becomes swarthy, her lips wax wan, and her eyes and nose as if she were astonished.

7. Beneath the Navell, and about the secret parts she feels great pain, and the colour of her face changeth worse and worse, otherwise than it was wont to doe.

8. If she have a desire and longing to eat such things which be against Nature, and not wont to be eaten or drunken.

9. She

9. She is vexed and affrighted in her ſleep with fearfull and terrible dreams, phantaſmes of the Ghoſts of the Dead trouble her.

10. The pains of the *Strangury* and *Teneſmus* doe afflict her; ſo that ſhe will have much deſire, and force her ſelf to the Stool, but cannot doe any thing.

11. Her breath ſtinks, and that uſually within two or three dayesafter the Child is dead.

12. If you dip your hands in very warm water, and lay them on the womans belly, and then if you feel not the Child ſtirre, it is a certain ſign it is dead, as I have touched before.

All theſe are ſigns that the birth is dead in the womb: Now the more of theſe accompany together at one and the ſame time in the ſame perſon, the more certain demonſtrations they be that the Child is dead, which being once dead, all poſſible means muſt be uſed to expell it out of the body, which is done two wayes: Either by *Medicines*, or by *Manuall* and *Chirurgicall Operation*.

In this caſe all diligent care and reſpect is to be had to ſave the life of the mother; for it is dangerous unto her, and ſometimes coſts her her life. Now whether the Mother be in perill of her life or not, obſerve by theſe ſigns.

1. If the woman being in Labour ſwoon, as though ſhe were in a Trance, and her memory fails her.

2. If ſhe wax ſo feeble, as not being able to move or ſtirre her ſelf.

3. If

3. If her Voyce fail her, ſo that though you call loudly to her, ſhe anſwer nothing at all, or elſe very little and ſlowly.

4. If ſhe be invaded, or taken with Convulſions, or ſhrinking together amongſt her Labour.

5. If ſhe refuſe, or cannot endure meat.

6. If her pulſes beat very faſt and high.

When you ſee theſe ſigns in a Labouring woman, its an ill omen of death not far off.

But if theſe ſigns doe not appear, then fear not of her well-doing, the Child being once expulſed out of her womb; which endeavour to doe, firſt with Medicines which expell a dead Child, and provoke, ſtrengthen and ſtirre up the expulſive faculty, which may in effect be the ſame in Nature, which are uſed in hard and difficult Labour, but they muſt be ſtronger and more powerfull in operation, becauſe now the motion of the Child ceaſeth, ſo that when the Child is dead, ſtronger medicines muſt be adminiſtred to expell it, then to quicken and facilitate a live Birth.

Carpiſh *Culpepper* brags much of a Stone called *Aetites*, which he ſaith is found in an *Eagles Neſt*, and that the *Eagle* cannot hatch her young ones without it: And he aſcribes ſuch virtue to it, that he ſaith if it be held to a *womans privities*, it draws away the *Child*, as the *Loadſtone* draws *Iron* by its *Magnetick virtue*; But this is an idle fable like the reſt of his *Quackeries*, and pickt out of *Mizaldus a thouſand notable things and ſuch lying fables*, yet though he hath been very large in his abuſes to the

the *Learned*, railing on them for preſcribing ſuch Remedies as grow in forraign Countreys, (though they be common in our ſhops) yet he tells you not how to come by this Stone, *Ætites*; that being as far beyond his knowledge, as he was beſides his wits.

But to return from whence I have digreſſed; when a Child is dead in it's Mothers Womb, you may ſafely, and without danger, adminiſter ſuch helps as follow.

Firſt of all, if the Birth be dead, let the Womb be fomented with ſuch a liniment, as follows.

Take juice of *Rue*, *Horehound*, *Parſly*, of each two ounces, *ol. Irinum*, *Roſat.* *Gooſe-greaſe*, of each three ounces,; mix them, and boil herein two drams of *Caſtoreum* in powder, ſtrain them ſtrongly through a thick linen cloth, and uſe the expreſſion, for a fomentation; provoke ſneezing alſo, which may be done with the powder of *Pepper* and white *Hellebore*, being ſnuffed up into the noſtris.

An *emollient Cliſter* may alſo be prepared with much oyle, and injected into the Womb: Alſo uſe *Suffumigations*; of the *hoof* or *dung* of an *Aſſe*, or *hoofs* of a *horſe*, put it on coals, and let the woman be conveniently placed to receive the fume underneath: Alſo for another *Fumigation*, if you can get it; as if you will beſtow the pains at time of the year, to get it and preſerve for your uſe, you may take the skin of an *Adder*, *Myrrhe*, *Caſtoreum*, *Brimſtone*, *Galbanum*, *Opopanacum*, *Madder roots*, *Pigeons dung*, or *Hawks dung*; powder them, and temper them with *Ox gall*, make them into Pills, each

each about the bigneſs of a *Philberd*, put them one after another upon coals, and let the woman receive the fume into her privities through a pipe or inſtrument for that purpoſe.

Another Fumigation to draw down the dead Birth.

Take *Myrrhe*, *Opopanacum*, *Galbanum*, *Brimſtone*; of each a like quantity, beat them together, and temper them with *Ox gall*, and make Pills of them, and uſe them for a *Suffumigation* as is before directed.

For a Potion.

Take *white-wine* half a pint, burn it, and adde to it in the burning, half an ounce of *Cinamon*, let the woman drink it, and it will provoke the pains of travel when the Child is dead: Make a decoction in *white-wine*, of all, or either of theſe Simples following.

Dittany, *Betony*, *Penniroyal*, *Sage*, *Featherfew*, *Centory*, *Mercury*, *Ariſtolochia*, *Savin*, *Orris root*, *Gentian*; you may uſe the leaves and berryes of *Ivy* in a bath to ſit in, or a Peſſary, but very cautelouſly, and in caſes of great extremity; but do not drink their decoction in *wine*, as *Culpepper* would have you, if you follow his Rules he ſo much vapours with, you may repent too late.

You may take *Baſill* in powder, to the quantity of half a dram in wine, it provokes the termes, and procures eaſie delivery, and helps to drive forth the dead Birth: You may likewiſe anoint the privities with the juice of *garden Tanſy*, if it be at ſuch a time

time of the year when you can have the juice; or you may take the green herb in Summer and bruiſe it, or pound it very well; then put to it a ſufficient quantity of *Sallet oyle*, as you would make oyle of *Roſes*, ſet it in a glaſs in the Sun about a moneth, then boil it till the juice of the herb be conſumed, then ſtrain it and keep it for your uſe, to foment and anoint the privities for this purpoſe.

A Potion for the ſame purpoſe.

Take *Aſſa fœtida*, half a dram, *Myrrhe*, two drams, *Rue*, three drams; beat them all into fine powder, and give it to the woman, to drink a dram of this powder at a time in *white-wine*, or in water wherein *Savin* hath been firſt boiled.

Another.

Take *Figgs*, *fenugreek*, *Organy*, and boil them in water, and let the woman drink of the decoction hereof: This drink will ingender lubricity and ſlipperineſs in the privy parts.

For a Peſſary.

Make a *Peſſary* of woollen, of the length and thickneſs of a finger, and dip it in the juice of *Rue*, wherein a quantity of *Scammony* hath firſt been diſſolved, tye a ſtring about it, to get it out again by, and put it up into the privities.

Another *Peſſary.*

Take *Round Birth-wort*, *Savin*, *Garden-Creſſes*, of each a like quantity; beat them to powder, and temper them with *Ox Gall*; with this annoint a *Peſſary* made of *Wooll*, ſewed up in a Cloth, and uſe it as before is directed.

Alſo

Alſo take the *Juice of Dittany*, or of the *Powder* of the *Root* of the ſame *Hearb*, two drams, and give the ſame to drink to the woman with Wine, except ſhe be in great heat, then give it her in Luke-warm Water, this is uſefull, very profitable and harmleſſe.

As alſo take *Myrrhe* four drams, *Cinamon*, *Galbanum*, *Caſtoreum*, of each two drams, *Opopanacum* one dram; beat and and temper all theſe well together, and with the *Gall* of an *Ox* make them into Pills, make each Pill about a dram, which put on Coals, and with the Fume thereof perfume the Nether parts.

Alſo take *Mint*, *Southerwood*, *Mugwort*, of each one handfull, *Aſphaltum* half an ounce, *Madder* two ounces and a half, *Camomile*, *Horehound*, *Fenugreek*, of each two ounces: boyl all theſe together in Water, in the which let the Woman be ſet to bathe her ſelf; then take of *Hens-greaſe* and *Ducks-greaſe*, of each four drams, to which adde two ounces of *Oyle of Dill-ſeed*, and with this Oyntment annoint the womans head as ſhe comes out of the Bath.

Then take *Date-ſtones* and beat them to powder, mix a dram and a half of that powder with a Scruple of *Saffron*, and let her drink it with *White-Wine* immediately after ſhe comes out of the Bath.

Alſo take *Galbanum* about the quantity of a dram, diſſolve it in two ounces of *Goats-milk*, and give it to the woman to drink.

Alſo take *Leaves of Mercury* and *Parſley* bruiſed, as much as is ſufficient to make a *Peſſary*, *Seeds*

of

of Nigella, and *Roots of Sowbread*, of each one dram; make a little bag thereof in form of a *Pessary*, and apply it to the neck of the womb.

Another.

Take *Black Hellebore*, *Staves-Acre*, *Aristolochia rotunda*, *Coloquintida*, *Myrrhe*, *Ammoniacum* dissolved in Wine, of each one dram, *Ox Gall* two drams, let them be beat and mixed together, and make thereof a *Pessary*, with the length and thickness to fit the privity, and before you put it up, annoint it with this *Unguent*.

Take *Galbanum*, *Benzoin*, of each one dram, *Ol. Irrini*. as much as will serve to make thereof an Oyntment.

Or take *Juice of wild Cucumbers*, *Rue*, *Hiera Picra*, of each one ounce, *Red Myrrhe* two drams, mix them together with soft *Wool*, and form thereof a *Pessary*, which is to be used as the former: and let it be worn at least twelve hours, and if you adde a little *Coloquintida* unto it, it will be the more powerfull.

And if the birth stick very fast, you must sometimes use such things as will break it, and expell it by pieces.

As take *Alum. Scissil.* one dram, *Myrrh.* one dram and a half, *Eilebori nigri*, half a dram; let them be powdered and mixed with *Wine*, and with an Instrument injected into the body, and let the following Plaister be applied to the belly.

Take *Sowbread*, *Mugwort*, *Elaterium*, of each five drams, *Wormwood*, *Cypresse-Leaves*. of each six drams

drams, *Savin* three drams, *Nitre* half an ounce, *Roots of wild Cucumbers* one dram, *Opopanax* ten drams, *Bitter Lupines*, *Roots of Celandine*, *and of Lovage*, of each ſix drams, *Oyle of Cyprus* a ſufficient quantity, with a little *Wax* to make it into a Plaiſter.

If theſe things profit not, purging Medicines muſt be exhibited; and the next day after the purging take this remedy.

Take *Spikenard*, *Cinamon*, *Rue*, of each one dram, *Aſſabacca-root*, *Savin*, *Myrrhe*, *Saffron*, of each half a dram, *Borax* one Scruple; mix them, and make thereof a powder, of which give a dram in the morning, with the decoction of *Madder-roots*.

Another excellent *Powder*.

Take *Ariſtolochia*, *Savin*, *Trochiſ. Myrrhe Caſtoreum*, of each two drams, *Cinamon* one dram, *Saffron* half a dram, *Borax* half a Scruple; make thereof a moſt ſubtil powder; the doſe is one dram, with *Marjoram* and *Cinamon-water*; or in the decoction of *Dates*.

To which purpoſe alſo the following *Apozeme* is commended.

Take *Rad. Rub.* one ounce and a half, *Ariſtol. rotunda*, *gentian Iridis*, of each three drams, *Scobis ligni Sabinæ*, two drams, *Caſtor. trochiſ. de Mirrh.* of each one dram and a half, *Coſti*, *Cinam.* of each one dram, *Croci* half a dram, *Cicer. Rubr. baccar. lauri*, of each half an ounce; let them be cut ſmall, and boyled in equall parts of Water and Wine, to the conſumption of a third part; in the Colature

 diſſolve

diſſolve of *Venice Treacle* two drams, mix & make thereof a potion, whereof give five ounces at a time.

At length if all theſe Remedies profit not, we muſt proceed to the laſt Remedy, *Manuall* and *Chirurgicall Operation*; for which purpoſe they have Inſtruments fitted and prepared: For the manner and method of performing of this *Operation*, let the woman be firſt laid along upright, the middle part of her body lying higher than all the reſt, having about her ſufficient aſſiſtance to keep her down, that when the birth is drawn forth ſhe riſe not up with it.

Then let the Midwife annoint her left hand with *Oyle of white Lillies*, *Butter*, or *Ducks-greaſe*, and holding out her fingers, ſhutting together her hand, let her put her hand up into the Matrix, to feel and find after what faſhion the dead Birth lies in the mothers womb, that ſo ſhe may the better put in Inſtruments, and apply them to draw it out, if ſhe cannot produce it with her hands; for ſometimes it may be extracted and drawn out of the womb by the diligent and dexterous operation of the hands alone, without the help of Chirurgicall Inſtruments.

But if it cannot be done without Inſtruments, then finde out the form how the Child is poſited in the womb; if ſo be that the head lie forward, then faſten a hook to one of the Eyes of it, or to the roof of the mouth, or under the Chin, or on one of the ſhoulders, which of theſe places ſhall be found moſt convenient and eaſie to take it out by; when you have faſtned your Inſtrument, draw it out very gently and tenderly, that you hurt not the woman.

But

But if the Feet lie forward, then faſten the Inſtrument upon the *Os pubis*, which is the bone above the privy parts; or by ſome Rib, or ſome of the back-bones, or breaſt-bones; and when the Inſtrument is thus faſtned, doe not forthwith draw and pull at it, but hold it in your left hand, and with the right hand faſten another hook in ſome other part of the Child right againſt the firſt, and then tenderly draw both together, ſo that the birth may proceed and come forth equally on both ſides, moving from one ſide to another, till ye have gotten it out altogether, and often help it in the comming forth with the fore-finger well annointed, if it chance to ſtick, or to be let any where; and as it commeth forth, alwayes remove the hooks further and further upon the dead Child.

Alſo if it ſo chance, that one hand onely of the Child doe appear, in ſuch manner that it cannot conveniently be reduced and returned upward again, becauſe of the narrowneſſe of the paſſage, or any other impediment, then bind it with a Linnen Cloth, that it ſlip not up again, and then gently draw it outward, untill you have gotten the whole Arme out; and then with a ſharp knife cut it off from the body; do in the like manner if both hands appear at once, or one leg, or both, if they cannot eaſily be returned back, or conveniently taken out with the reſt of the body.

In the ſame manner as you cut the armes from the ſhoulders, ſo likewiſe cut the legs from the thighes, having a ſharp Inſtrument for that purpoſe,

that it may quickly be done; and when the parts are once cut off from the body, then turn the reſt, that it may eaſily be extracted and drawn out withas little pain as may be to the Mother.

If the Child have *hydrocephalus*, that is, if the head be ſo ſwollen with water, or reſort of humours thither, that it cannot iſſue out at that narrow place: then put in your hand, holding a ſharp inciſion knife, or ſuch proper inſtrument between your fingers, and therewith cut open the head, that the humours contained in it may iſſue forth, and thereby the head may wax leſs, and be able to be plucked out; but if it happen ſo that, (not by any ſuch accident or diſeaſe) the head be naturally grown over big, then muſt the skull be ſeparated and divided, and taken out by pieces with Inſtruments fitting and neceſſary for that purpoſe.

Further, if that after the head be come forth, the breaſt ſhould be ſo overgreat that it would not follow, then muſt ye likewiſe divide and cut aſunder that part untill ſuch time as it can be gotten forth: And ſo likewiſe muſt you proceed if all the reſt of the body ſhould be ſo ſwollen, that it would not forth otherwiſe, then muſt it all be cut and divided aſunder, and taken out in parts, as might be moſt convenient, and leaſt painfull, or offenſive to the Mother.

Alſo if the dead Child ſhould come ſidelong, then muſt ye uſe all diligence with the dexterous operation of the hand to convert and turn it into ſuch a poſition and faſhion, that it may moſt eaſily be drawn forth, the Matrix and all the privy parts muſt

muſt be anointed, perfumed and vapoured with things as may dilate the paſſage, and make it more large and ſlippery; for which purpoſe I have preſcribed you many medicaments before, and if it cannot by theſe means be gotten forth whole, then it muſt be divided and cut in pieces, and ſo by convenient inſtruments be drawn forth in ſuch manner as hereby is directed.

But beſides all this, if by any accident, or diſeaſe it ſo happen, that the mouth of the Matrix be exulcerated, or apoſtumated, by which means the paſſage is made the dryer, and conſequently the more contract and narrower; then endeavour and uſe all means to ſupple, dilate, and enlarge the place, by *oyles*, *unguents*, *bathes*, and *Suffumigations*: Of which nature I have before directed you many, in the directions for eaſie delivery of a live Child.

After this operation is performed, ſometimes it comes to paſs, that by the violence of the extraction, the genitals of the Mother are ſo dilacerated, that urine, and excrements, which frequently happens, do involuntarily iſſue, and flow forth; this muſt be cured as the *Palſy*, and wounds of theſe parts, beſides a general evacuation of the body. Let the woman ſit in a bath, made of the decoction of the leaves of *Bayes*, *Betony*, *Sage*, *Brank urſine*, *Hogs Fennel*, *Origanum*, *Penniroyal*, *Saniele*, *Tormentil*, *Plantain*, *Rupturewort*, *Mugwort*, *Mouſeare*, *Ladies mantle*, St. *John's Wort*, *Camomile flowers*, *Oaken leaves*, *Comphrey roots*; make a Bath of all theſe herbs and Roots, or as many as you can

get of them; and let the woman ſit therein, and immediately after her bathing, let her ſecret parts to the fundament be anointed with this unguent following.

Take oyle of *Wormes*, of *Foxes*, *Lilly convally*, of each equall parts; boil herein a little blind *whelp*, ſo long, untill the fleſh is ſeparated from the bones, then make a ſtrong expreſſion, and to the Colature adde, *Styrax Calamit. Benzoin*, *Opopanax*, *Frankincenſe*, *Maſtichili*, of each one dram, a little *Aqua vitæ*, a little *Wax*; mix them, and make thereof an ointment, wherewith anoint the parts as before is directed: Let the patient alſo oftentimes drink of this Potion following.

Take *Penniroyal*, *Balme*, *Motherwort*, *Mouſ-ear*, *Ladies mantle*, of each one handfull, *Mace*, one dram, boil them all in two quarts of the beſt Wine, and of the Colature let her drink a ſmall draught morning and evening, or take the leaves of *Ladies mantle* alone, and boil them in broth with a *Hen*, and let her drink a draught of it every morning faſting; let her take the quantity of a pint, if her ſtomack will bear it: or otherwiſe let three or four ounces ſuffice.

CHAP. L.

Of a Ceſarean *Birth.*

A *Ceſarean* Birth, is the extraction of the Infant either alive or dead, by cutting open the Womb of the Mother; by which means, *Julius Caſar*,

Cæsar, the first Emperour of the *Romans*, was brought into the world; and therefore obtained the name of *Cæsar*.

This Section, according to the opinion of many learned, both *Chirurgeons* and *Physitians*, is not mortal, but may be done without danger of death to the Mother, by making a Section in the *Abdomen*, the Birth may be taken out; but I advise none to use that operation, but forbear to say any more of it, as to the extraction of an Infant, if the Mother be living; but if it chance that the woman in her labour should die, and the Child have life in it; then it will be necessary to keep open the womans mouth, and nether places, that the Child by that means may receive and expell breath and aire, which otherwise, for want thereof, it would soon be suffocated, and destroyed: And then turn the woman on her left side, and there cut her open, and take out the Child.

This is likewise called a *Cesarean Birth*, but not like that which is done, the Mother living.

CHAP. LI.

Of Abortion, or miscarrying in Women.

ABortus, (*quasi a naturali ortu remotus.*) *Abortion* as it were, a removing from its natural birth, is an exclusion of an unperfect Birth, when a woman is delivered of an untimely Birth, before the time of maturity and ripeness.

This, if it happen within the seventh day, is called

led an *Effluction*, but if it happen about the fourtieth day, it is called an *Abortment*, which is an untimely Birth, or as unripe fruit falling before it's maturity, this happens to fall for the moſt part dead, and though ſometimes an *Abortment* comes living, yet eſcapes not death, or at leaſt rarely.

The cauſes of miſcarriage are many (for miſerable mankind, is ſubject to many caſualties from the very Conception to the grave) amongſt which obſerve theſe that follow.

Firſt, in ſome women the mouth of the Womb is too much dilated, and is ſo large, that it cannot conveniently ſhut and cloſe together, to retain the Seed, or Conception; or elſe the Womb is corrupted, or infected with viſcous, ſlimy, flegmatick, and other wateriſh humours, inſomuch that the Cavity, or hollowneſs thereof, is thereby made ſo ſlippery, that the Seed contained, cannot remain therein, but ſlippeth and ſlideth out again; and ſometimes the Matrix is ſo apoſtumated and ſore, that it cannot retain the Conception, becauſe of anguiſh and pain thereof, but theſe are cauſes of *Effluction*, and not *Abortment*, as is diſtinguiſhed before.

2. A cauſe of *Abortment* may be, when the *Cotilidons*, that is, the veins whereby the Conception is tyed to the Womb, and through which nouriſhment is conveyed unto it, (as is declared in the Anatomical deſcription of the Womb) be ſtopped with viſcous, and evil humours; or elſe are ſwollen by wind, or inflamation, ſo that they break, and conſequently, the fruit periſheth, wanting it's due nouriſh,

riſhment: And this moſt commonly happens in the ſecond or third month after Conception.

To which purpoſe, *Hippocrates* ſaith; *That all ſuch women which be impregnated, or conceived with Child, and are of a mean ſtate of body, neither too fat and groſs, nor too ſpare or lean; if they chance to miſcarry in the ſecond, or third Moneth, (and no other manifeſt cauſe thereof appears) then be aſſured that it happens by reaſon that the* Cotilidons *be replete, ſtuffed, and ſtopped with ill humours, and are ſo ſwollen therewith, that they break, and conſequently, the young dieth for want of due nouriſhment.*

3. Miſcarriage is ſometimes cauſed by ſome diſeaſe, in ſome parts about, or belonging to the Matrix, as if *Inteſtinum Rectum*, the right gut, which is the fundament gut or arſegut, be ulcerated, having the *piles* or *hemorrhoids*, or the Veſick, or Bladder, or Uriteries be ſo ſwollen, or diſeaſed with the Stone, Strangury, or other diſtemper: In theſe caſes through the great labour and pain, which the party hath, in endeavouring and forcing her ſelf, either to the ſtoole, or to make water, be cauſed violent and great movings downward, by which oftentimes the *Cotilidons* are broken, and the fruit periſheth, for the cauſes aforementioned.

4. Miſcarriage may alſo be cauſed, by reaſon of a diſeaſe, called *Tenaſmus*, which is when one hath a vehement deſire and provocation often to the ſtool, and yet can do nothing, although the parties labouring under that diſtemper, do much enforce themſelves

themſelves by ſtriving unto it; and as *Hippocrates* ſaith, the pregnant or breeding woman that is afflicted with *Teneſmus*, for the moſt part ſuffereth *Abortment*, that is, bringeth forth her Birth before its due time.

5. *Abortment* may alſo be cauſed by a grievous and violent *Cough*; and as *Hippocrates* alſo ſaith; ſuch as are ſpare and lean, and are by ſickneſſe and indiſpoſition of body brought low and weak, doe alwayes lightly miſcarry; becauſe all the meat and food which they receive, ſerveth but for the nouriſhment of their own bodies, and reſtoring of their ſtrength, ſo that the Conception being deſtitute of food, dieth for want of nouriſhment.

6. Overmuch bleeding at the Noſe, or overmuch loſs of blood by any other means, or overflowing of the Courſes, when they iſſue immoderately, theſe are cauſes of miſcarriage. *Hippocrates* ſaith, *If a woman have her Courſes after Conception, that fruit cannot grow long*; which muſt be underſtood if they flow violently, or that the party be weak and lean, or if the Flowres flow after the third moneth; for in the firſt and ſecond moneths after Conception, a woman may have her Courſes without any danger; becauſe then the ſmallneſſe of the Conception is ſatisfied with a little nonriſhment.

7. *Phlebotomy* or Letting Blood may cauſe *Abortment*, which is to be underſtood to be in ſuch as have but little ſtore of blood; but in ſuch who are ſanguine and full of blood, *Phlebotomy* may be uſed without any danger (if neceſſity require it,) ſo that

it

it be after the fourth moneth, and before the ſeventh: nevertheleſſe I doe admoniſh, that none raſhly be Let Blood, unleſſe ſome urgent cauſe require it, and then not without good advice.

8. *Abortment* may alſo be cauſed by taking ſome violent purge before the fourth moneth, and after the ſeventh moneth.

But if it ſo happen, that neceſſity requires that the pregnant woman muſt take ſome purging Medicine, then let her receive it between the fourth and the ſeventh moneth after Conception, and then it may be done with leaſt danger, provided the purging Medicine be appropriated to her condition, and gentle and eaſie of operation.

9. Continuall Fluxing, be it bloody, or otherwiſe, may cauſe miſcarriage, eſpecially in a lean woman, for it weakens and periſhes the Conception; ſo likewiſe overmuch vomiting cauſeth Abortment, for by violent reaching and ſtraining upwards the *Cotilidons* may alſo be broken, and the *Young* periſheth.

10. *Abortment* is alſo oftentimes cauſed by great hunger, and want of food and ſuſtenance for the woman; for if ſhe want due nouriſhment for her ſelf, Nature can ſpare none for the Fruit, but that muſt inevitably dwinder away and come to nothing, as you may daily obſerve not onely in rationall Creatures, but in all ſenſitives and vegetables, as *Trees*, *Hearbs*, *Roots*, and *Plants*.

11. A ſharp, violent, acute, or peſtilentiall Diſeaſe may cauſe Abortion, as the Peſtilence, Burning-Feaver,

Feaver, Apoſtume in the Breaſt, Sudden-Palſie, Falling-ſickneſſe, and the like : And as overmuch want, poverty and hunger, is one principal cauſe of Abortion, its contrary is a greater, (though leſſe to be pittied) to wit, overmuch Drunkenneſſe, Gluttony, exceſſe of Meats and Drinks, Surfetting, by which the Young is ſuffocated and ſtrangled in the belly, the food corrupting for want of due digeſtion.

12. Another cauſe of *Abortion*, and that no ſmall cauſe of it too, is ſickneſſe of the Birth it ſelf; if the Birth be ſick by any inward or outward cauſe, or if the *Secundine*, which contains the *Young*, doe break before its due time, and the humours and water in the ſame doe flow and iſſue forth, it cauſeth the paſſage to be ſlippery, and the birth to ſlide away before its time; or if the Mother have taken a very great cold or overgreat heat, it weakens both the Mother and the Child.

13. *Miſcarriage* may alſo be cauſed by the alteration of the Aire, Intemperancy, mutation and change of the Weather: and although this may ſeem ſtrange, yet it is moſt true; for *Hippocrates* ſaith, *When the Winter is hot and moiſt, and the Spring cold and dry ſucceeding, ſuch women as are pregnant in that Spring, ſhall be apt to miſcarry and ſuffer Abortment, or if they eſcape Abortment, yet they ſhall have hard Labour, and be delivered with great difficulty and pain, and the Child ſhall be very weak and ſickly, and ſhall not live long, or if it doe live, it ſhall be very weak, and ſhall thrive or grow very ſlowly.*

Now

Now the reaſon hereof may be this, that when ſuch a Wintet happens, which is hot and moiſt, the hot and moiſt Weather doth ſo heat and moiſten the womans body, whereby the body is opened, unlooſed, and reſolved, in like manner as though that the woman were every day bathed, and afterwards when the ſpring-time approacheth, if that prove cold and dry, then the body being ſo opened and unlooſed, the cold finding the more eaſie entrance, getteth in the ſooner, and pierceth the body the more vehemently; and the birth feeling the ſudden cold and change of weather, pineth away and periſheth in the Mothers belly: if it be born alive it dieth ſoon after, or elſe it thrives not, it being much adoe to keep and maintain life in it.

Laſtly, *Miſcarriage* is cauſed in women by overmuch ſtirring, and too violent motion of the body by hard Labour, Dancing, Leaping, by ſome Fall or violent thruſt againſt ſome Wall or other place, by ſome ſtroke or blow, or by ſudden anger, fear, dread, ſorrow; or on the contrary, by the paſſion of ſome ſudden and unlookt-for joy.

Theſe are the general cauſes from whence doth enſue *Abortment*, *immature and untimely Births*; whichbeing thus plainly declared, you may endeavour as much as poſſible to eſchew, prevent and avoid them: The poor woman is in moſt danger, and therefore I invite the rich to help them who are not able to help themſelves; they are bound by the Lawes both of God and Nature to doe it; and let all, as much as they can, avoid the danger of *Abort-*

ment,

for it is certainly more perillous, painfull and grievous than a naturall Birth, as common reaſon will tell you: for that which comes according to the uſuall and common courſe of Nature, ſhe aſſiſts and endeavours to help her ſelf, and all things as chance either to man or woman, contrary to the common courſe of Nature, or ſooner or otherwiſe then Nature doth require it, is far greater grief and trouble than ſuch things as come expectedly, and in their due time and ſeaſon.

CHAP. LII.

Signs of Miſcarriage *or* Abortment *in Women.*

THeſe enſuing ſigns uſually go before *Abortment.*

Firſt, if a womans Labour come before her due time, her breaſts, which before were plump, ſound, and full, will become leſſe, and begin to fall and flag, and then generally for the moſt part a miſchance followeth.

But if a woman be Conceived with two Children, and one of her Breaſts ſuddenly fall and flag, and the other remain ſound and plump, the Child is in danger on that ſide that the breaſt falls. Therefore (ſaith *Hippocrates*) *If the right breaſt fall and flag, the maſculine or male-child is in danger, if the left, then the female-child*; becauſe uſually if a woman bring two at once, one is a male, the other a female, and commonly the male lieth in the right ſide of the womb, and the female on the left ſide,

2. Ano-

2. Another ſign of *Abortment* is, when the woman feels great pains and griefs in her Matrix, her Colour begins to wax red in the face, ſhe hath a ſhaking and trembling as it were, over all the parts of her body, as though ſhe were in a Feaver, or had the Palſie in the head.

3. It is a ſign of miſcarriage to follow, if the woman feels great aking in the inner part of her Eyes towards the brains, and as it were a wearineſſe over all the other parts of her body, and no outward cauſe thereof appearing, and if at the ſame time the Flowres flow alſo, it portends Abortion at hand.

4. Another ſign or ſymptome of *Miſcarriage* is, if the womans body doe ſwell, and be inflated, blown and puffed up with a kind of hardneſſe or ſtiffneſſe, and if ſhe feel ſtitches, ventoſity or windineſſe, as it were running from one ſide of the body to another, and yet the belly becomes not the more ponderous or weighty, and if that the ſame inflation doe perſiſt or continue any while, the woman taking ſuch things as have virtue and are efficacious to diſcuſſe and expell ventoſity and windineſſe; this is a ſign of danger of Abortion and Miſcariage, through ventoſity and inflation, and this happens chiefly about the third or fourth moneth after the Conception.

Thus have I ſhewed you the cauſes and ſigns of *Abortment*, now I ſhall declare unto you ſome means and remedies to prevent and hinder the ſame.

After Conception there is nothing better, then to obſerve a good Dyet, not to erre in vitious food, leaſt

vitious

vitious humours be thereby gathered together in the body, and then to ſhun all immederate affections, as *Anger*, *Care*, *vehement and violent motions of the body*, *and whatſoever may ſtirre or move the blood*. Letting of Blood, as I have ſaid before, may in ſome caſes be admitted; but as it ought not alwayes to be omitted and ſhunned, ſo ought it not raſhly and unadviſedly to be uſed.

Purgations are not inconſiderately to be uſed, unleſſe the belly be very much bound, and then it may be opened by a Gliſter, or ſome other means gently moving the belly.

But above all things, if you would prevent Abortion, endeavour to ſhun all ſuch things as may be the cauſes of it, which I have even now plainly declared unto you: but if you fear Abortment, becauſe that the mouth of the Matrix is too much dilated, or overlarged, then make uſe of ſuch things as doe contract, conſtringe and faſten together, to which purpoſe may be prepared Bathes, Fomigations, Oyntments, Plaiſters, Odours, and ſuch like, and ſuch things as repreſſe and ſtay the overmuch Flux of the Courſes after the Birth.

But to prevent *Abortion*, you may make uſe of ſuch remedies as are known to be endued with a certain property for that purpoſe, which may be adminiſtred divers wayes.

Take *Corallii rubri pulver.* two drams, *Raſur. Eboris*, one dram and a half, *Maſtich.* half a dram, *Nuc. moſchat. Num.* 1. make them into a Powder, and give the quantity of half a dram at a time in a Rear Egge.

Ano-

Another *Powder hindring Miscarriage.*

Take Roots of *Bistort*, one scruple: *Kermes-berries*, *Plantain* and *Purslain seeds*, of each one dram: *Coriander* prepared, two scruples: *Sugar*, all their weight: Let her take hereof every other day one scruple with a little *Maligo wine*, if the body be not too much bound.

Another *comfortable Powder.*

Take *Bistort* Roots, *Tormentill*, of each two scruples: *Date-stones*, one dram and a half: *Plantain seeds*, one dram: *Mony wort*, four scruples: Shells of *Crevis*, dryed: Red *Saunders*, white *Amber*, burnt *Ivory*, of each two scruples: *Pearls* prepared, one dram: *Mace*, half a dram: Shavings of a *Stags Pizzle*, one dram and a half: Make all these into a subtle Powder, and with a sufficient quantity of *Sugar* dissolved in *Rose water*, cast *Tabulats*, or *Lozenges* of them; and if you would have them not to bind the belly, then mix some *Rhabarb* with them.

Another *Powder when an* Abortion *is feared from some sudden fright, or Consternation of mind.*

Take *Mastich*, *Frankinsense*, of each one dram: *Dragons bloud*, *Mirtles*, *Bole Armenick*, *Kermes berries*, of each hrlf a scruple: Make them into a Powder, and give halfe a dram at a time, in broth of a *Hen*, or a little *Wine*:

Otherwise take this following *Electuary.*

Take Conserve of *Piony flowers*, *Anthos*, *Betony*, *Bugloss*, of each three drams: *Roses*, half an ounce: *Bugloss* Roots condited, five drams: *Nutmeg* con-

dited in the *Indyes*, two drams : *Calamus Aromaticus* condited : *Citron Pill* condited, of each three drams: *Species Dianthos*, *Piony ſeeds*, of each one ſcruple : *Macis* bruiſed, half a ſcruple : *Cynamon*, one ſcruple, with ſirrup of *Citron*, or *Pomgranate* : Make thereof an Electuary ; or elſe the following Mixture may be provided.

Take Conſerve of *Roſes*, Rind of *Roſemary*, *Marjoram*, of each ſix drams: *Citron* Peels condited, *Marmalade* of *Quinces*, each one dram : *Mirobalans* condited, *Pulp* of *Dates*, of each half an ounce : of the Powder aforeſaid, two drams, with ſirrup of *Oranges* ; make thereof an *Electuary*.

Alſo to prevent Abortion, outwardly may be uſed inunctions and emplaſters, to the Region of the Womb, both before about the *Pubes*, and behind about the *Loyns*, and alſo upon the *Reins*.

An *Oyntment* for the ſaid places, may be made after this manner.

Take Oyle of *Roſes*, *Maſtick*, *Quinces*, *Mint*, of each three ounces: *Acatia*, or *Hypociſtis*, *Bdellium* diſſolved in *Vinegar* of *Roſes*, of each half an ounce: Liquid *Storax*, two drams: Pure *Wax*, as much as is ſufficient to make them all into a Plaiſter.

You may likewiſe uſe for this purpoſe, *Emplaſtrum contra Rupturam*, ſpread upon Leather, and applyed to she Region of the Womb, or otherwiſe make a plaiſter of theſe Compoſitions.

Take of *Emplaſtrum contra Rupturam*, three ounces: Root of *Biſtort*, two ounces: Melt them together with Oyle of *Spikenard*, and make thereof

two

two plaiſters, one ſquare for the *Reins*, and another round for the *foreparts*, apply them going to Bed.

Another *Plaiſter, which hinders Miſcarriages.*

Take pure *Ladanum*, two drams: *Maſtick*, *Myrrhe*, *Dragons bloud*, of each one dram: *Acacia*, *Hyporiſtis*, *Terra Sigillata*, *Bole Armonick*, *Balanſtians*, of each halfe a dram: *Galanga*, *Mace*, *Cloves*, of each one dram and a halfe: *Gum Arabick*, diſſolved in Spirit of Wine, two drams: *Turpentine* waſhed, one ounce: *Navel Pitch*, half an ounce: *Wax* ſufficient to make them into a Plaiſter; diſſolve and incorporate them all together upon a gentle fire, and make thereof a Plaiſter.

This Plaiſter you may alwayes keep by you in a readineſs; and let the pregnant woman, if ſhe be weak, or fears any Miſcarriage, wear a Plaiſter thereof ſpread upon Leather applyed upon the Region of the *Pubes*; that is, upon the bottome of her belly, about and upon the place where the hair grows, and if any itching happen thereabouts, anoint the place with Oyle of *Lillies*, or ointment of *Roſes*, or *Refrigerans Galeni.*

A *Plaiſter* to prevent *Effluction* and *Abortion*, to be worn before Conception, to help it.

Take *Cloves*, *Galanga*, *Ginger*, *Lign. Aloes*, of each one dram, *Nutmeg*, *Zedoary*, *Baſil ſeeds*, *Spikenard*, *Saffron*, of each one ſcruple, *Shavings* of *Ivory*, *Pearls*, of each two ſcruples: *Amber greaſe*, ten grains: *Musk* three grains: *Styrax*, *Calamit. Ladanum*: of each two drams: *Turpentine* waſhed, half an ounce:

New Wax enough to imbody them into the form of a Plaiſter; ſpread a Plaiſter hereof, and let the woman frequently wear it, both before ſhe hath Conceived and afterwards.

A Cataplaſme *or* Pultis, *which doth marvellouſly comfort the Young in the womb, when it firſt begins to ſtirre.*

Take of the middle *Crumb* of a *Loaf* of *Bread* two pound, *Camomile-flowers* one handfull, *Maſtick* two drams, three *Nutmegs*, *Cloves* half a dram, let them be all bruiſed and mixed with a ſufficient quantity of *Maligo Wine*, and two ounces of *Vinegar of Roſes*, then boyl them gently upon the fire to the thickneſſe or conſiſtence of a Pultis, and apply it warm with a double Cloth to the Region of the *Pubes*.

For to remedy the ſlipperineſſe of the Matrix, take *Pomgranate-pills*, and pownd them to powder groſly, and boyl them in *Oyle of Lillies*, and inject the ſame into the Matrix.

Alſo for the ſlipperineſſe of the womb, this *Peſſary* is excellent good.

Take *Maſtick*, *Myrrhe*, *gallia muſcata*, of each half a dram, mix them with one ounce of *Gooſe-greaſe* and *Sheeps-wooll*, and form thereof a *Peſſary*, ſew it up in a Linnen Cloth with a ſtring faſtned unto it, and put it up into the place.

An Oyntment to ſtrengthen Women with Child.

Take four ounces of *Oyle of Nuts*, *Barrows-greaſe* one ounce and an half, *Cypreſſe-Nuts*, *Maſtick*, of each one dram and an half, boyl them together

ther gently the ſpace of five houres, and therewith annoint the Matrix, womb, and Reins of the back.

For an Ague *in Women with Child.*

Take *Barley meal*, *Juice of Sloes*, and *Houſeleek*, of each what quantity you ſee convenient, mix and incorporate them well together with *Vinegar*, and lay it upon the womans belly with a double Cloth; this being often uſed defends the Child from all accidents of an Ague.

I ſhall give you one more experiment, which is to prevent Miſcarriage through Wind; for ſome women are often grievouſly troubled with tormenting pains cauſed through Wind, which oftentimes cauſes them to Miſcarry. To prevent the ſame

Take *Cummin-ſeed* and boyl it in Water, and take three or four ſpoonfuls of that Water with a dram of *Mithridate* twice a week.

There are ſome incredible Authors as I ſpoke of before, who attribute much virtue to *Amulets*, and the *Stone Ætitis*, they magnifie it unto the skies; which, they ſay, if it be held to the mouth of the *Vulva*, or tied to the Foot, it forthwith drawes out the Birth; if it be tied under the Arme, or under the Breaſts, then it holds in and retains it. Others praiſe *Lapis Lazuli*, and the *Jaſper-Stone* worn about the Neck; and *Tormentill-Root* ſo uſed: likewiſe the *Skin of a Snake* bound about the woman they fancy will procure eaſie delivery. In like manner a *Load-ſtone* held in her hand. *Saffron* hung about her Neck. *Polipody-roots* boyled and

applied to the Soles of the Feet; in this I confeſſe there may be more virtue then in *Amulets.*

I know vulgar tradition or opinion attributes much virtue unto them; and although there be no virtue nor efficacy in them to doe good or hurt; yet the hope which the woman may conceive to have good by them, may work ſo ſtrong upon her fancy and Imagination, and ſo fortifie her animal ſpirits, and ſtrengthen her mind, that the raiſing of her ſpirits by hope, and putting away fear (a great adverſary) they may doe her much good by accident, and not by any naturall endowment.

But in brief (for I think I have been large enough upon this ſubject) let all pregnant women in the mean time be temperate in their meat and drink, eat ſuch Dyet as breeds good Juice, and drink ſometimes a little Red Wine: And if a woman be weak, or brought low through ſickneſſe or poverty, give her ſuch food as moiſten and nouriſh well, and revive the body, as *Capons fleſh, Kid, Lamb, young Veal, Partridge, good Broths*, or the like; if they be not able to procure it themſelves, the rich ought to doe it for them, or *Anathemata ſunto*: they will find a better return of their charges, if they would beſtow that expence upon the poor who want it, which they doe upon *Spots* and *Paint* for their Faces. *Sed ſemel dictum ſapienti ſat eſt; vindicate pauperem & pupillum, afflictum & miſerum abſolvite. Sed nihil nôrunt, nec intelligunt, in tenebris ambulant*, &c.

CHAP.

CHAP. LIII.

Of an immoderate Flux of Blood after a Woman is delivered, which the Midwives call a Floud.

MAny women immediately after their delivery doe ſuffer great loſſe of blood; the cauſes of which purgation are the force and tenuity, or thinneſſe of the blood, laxaty of the wayes and paſſages, and for the moſt part dilaceration of the veſſells; which Flux of blood, or bloody purgation doth eſpecially happen in Abortions, and ſometimes alſo after a naturall Birth, which proceeds from great plenitude or fulneſſe of blood, or that the woman in her travell hath taken two many over-hot and Corroding Medicines; or the blood may be over-heated by ſtraining themſelves too hard in their labour, ſo that afterwards it runs away from them in too great a quantity, and no leſſe dangerous than other preternaturall excretions. For cure hereof, although this evacuation or flood be immoderate, you muſt not forthwith go about to ſtop it, but onely by Dyet and gentle Medicines, which may fix and unite the laxated parts of the womb: Let her meat be of a *Hen*, *Wafers*, *Ryce*, *Marmalade of Quinces*, *old Conſerve of Roſes*; give her an *Emulſion of ſweet Almonds* with *Water of Oaken Leaves*, *Red Wine*, wherein *Tormentill-root* hath been infuſed, *Potched Egges* with a little *Nutmeg*.

If the woman be very weak, mix half a dram of *Confectio Alkermes* in a ſpoonfull or two of *Red*

Wine and give her; take care that ſhe be well ſwathed upwards, for that preſſes down and ſtraightens the veſſells, and hinders the violence of the Flux.

But if the Flux be too violent, begin to ſtop it firſt with gentle ſuppreſſions, to which purpoſe are convenient, *Sirrup of Myrtles*, of the *Flowers of wild Poppies*, called *Red-weed*, or *Corn-roſe*, of *dryed Roſes*, with *Plantain-water*, *Oaken-Leaf-water*, *Shepheards-purſe*, *Horſe-taile* mixed together; and annoint the lower belly with *Oyle of Maſtick*, ſtrewing thereupon *Powder of Maſtick*: lay alſo upon each Groyn a skain of *Raw Silk* moiſtned in cold water.

Alſo take *Powder of Crab-ſhells*, and give it in Wine, the *Juice of Quinces* alſo newly preſſed and ſtrained through *Hippocrates Sleeve*, and drunk, is very profitable and much commended: forbear all ſtronger Coolers and Aſtringents, unleſſe neceſſity urge it, and in ſuch caſe uſe this *Cataplaſme*.

Take *Pulp of Quinces*, or *Toſted Pears* one handfull, decoct them in equall parts of *Wine* and *Roſe-water* untill they are ſoft, then bruiſe them in a Mortar, and adde of *Nutmegs in Powder*, *Terra ſigillata*, of each one dram, *Maſtick* two drams, *Harts-horn*, *Camomile-flowers* half an handfull, *Oyle of Maſtick* an ounce, mix them, and make thereof a Cataplaſme by the gentle heat of the fire, which apply warm to the *Abdomen*.

Or inſtead hereof take *dry Aſſes Dung*, as much as you think convenient, boyl it in *Ale* unto the ſub-

ſubſtance of a Pultis, and apply it Pultis-wiſe to the belly warm, untill the Flux be ſtayed; and if theſe things profit not, then we muſt come to uſe ſuch things as are preſcribed to be taken in ſuperfluous overflowing of the Courſes: for it is better to bring a light evil to the womb and body, then to ſuffer certain death to invade the whole.

For which purpoſe *Vinum Cauſticum* is praiſed, (if there be not a great inflammation of the inward parts) wherein the *Flowers of Red Poppy* or *Corn-Roſe* are newly infuſed, it ſtayeth the Flux of bloud, if a ſpoonfull or two thereof be given with a little *Sugar*, or *Sirrup of the Juice of Quinces.*

Or inſtead hereof let her drink a little Wine, wherein *Sea-Crabs*, or *Creviſes* have been drowned: Some give a dram of the *Powder of a Spunge burnt*, with ſweet Wine, and uſe other Medicines which are Aſtringent and Drying.

Or uſe this *Narcotick* Potion.

Take *Philonii Romani* half a dram, *Succ. Alti* one ſcruple, *Syrup. flor. papaver. errat.* one ounce, *Aq. plantag.* two ounces, *Arthemiſ.* one ounce, mix it for a Potion.

Philonium Perſicum may alſo be uſed for the ſame, which may be exhibited in the form of Pills, *Confectio Alkermes* and *Old Treacle* is alſo efficacious, if the *Treacle* be mixed with a little *Hartshorn*, and given; by provoking ſweat, it ſtayes both the Tearms and this Flux.

Cupping-glaſſes applied under the Breaſts doe help much in this condition, there being a great conſent

conſent between the veins of theſe parts, and the veins of the Womb.

CHAP. LIV.

Of the want of Purgation, *or dimunition of the Flux of Bloud after delivery.*

THere ſometimes happens in Child-bearing women, that they have great ſuperfluity of bloud, and yet purge not at all, neither in the time of their Labour, nor afterwards; but their Purgations after their delivery are ſuppreſſed and ſtopt.

Such Child-bed women, whoſe purgations are thus ſtopped after the Birth, or ſlowly iſſue, do fall into grievous diſeaſes, and great, and dangerous accidents in their Lyings In; great ſuffocations of the Matrix, and continual Feavers, for a great obſtruction of the Termes doth not ſo much hurt, as a ſuppreſſion of them after the Birth.

For cure hereof, firſt be rightly informed of the ſtate, and naturall diſpoſition of the woman before ſhe was with Child: Whether, when ſhe had her Courſes, they flowed in great quantity, and for a good while together, as alſo that when they came being a groſs and thick bloud, now they doe not iſſue in great quantity, whereby the woman hath many diſtempers, weakneſs of the ſtomack, and pains of the head; for Remedy, give her in the morning, a little Sirrup of *Maidenhair*, and *Hyſop water*, mingled together, and Sirrup of *Wormwood*, with *white Wine*, boil opening herbs in their broths, keep

keep the body ſoluble with *Gliſters*, let her eat no ſolid, nor aſtringent meat; uſe frictions and ſtroaking her limbs downwards from the Groyns to the Ancles.

Uſe likewiſe *Bloud-letting*, eſpecially in the foot, & *Cupping-glaſſes* with ſcarifications of the thighes, uſe all art that may ſollicit and provoke evacuation: In the firſt place, let the belly, groyn, and all the *Pubes*, be anointed with the following liniment.

Take Oyle of white *Lillies*, *Flower de Luce*, *Camomile*, of each one dram: *Treacle*, half a dram: Spirit of *Wine*, one ſpoonfull: Mix them, but before you make uſe of this *Liniment*, foment the parts with a decoction of emollient herbs, ſuch as are preſcribed to provoke the Termes.

Make alſo an *Apozeme* in Wine, of the Roots of *Angelica*, *Tops* of *Mugwort*, *Seeds* of *Angelica*, *Marjoram* and *Cinnamon*.

Let there be adminiſtred alſo Suffumigations to cleanſe the Womb, and draw down the bloud, which may be made of *Bdellium*, *Mirrhe* and *Cinnamon*; yet care muſt be had that theſe laſt Remedies be not applyed before that the Matrix be put into it's right place, leaſt theſe Remedies ſhould draw it down too low; but about eight or ten dayes after the Matrix is put into it's due place, then make uſe of this following Medicine to cleanſe the Matrix.

Take *Pellitory*, *Sanicle*, *Camomile*, *Melilot*, *green Balme*, *red Balme*, *white Mullein*, *Mallows*, *Marſh Mallows*, *Betony*, *Marjoram*, *Neppe*, *Violets*, of each a like quantity, cut them ſmall, and decoct them

them in a new Pot, or Pipkin, with three pints of good *white-wine*: Let the woman receive the fume hereof, into her Matrix, through a pipe for that purpose, three times in a day, and if she have any gross bloud in the Matrix, it will certainly bring it down: you may also chafe the womans belly with Oyle of *Violets* warm.

Pessaries may also be administred, if the cause of the suppression be thickness and grosness of the bloud, use such things as attenuate, and make it thin, if straitness of the vessels be the cause, use openings and laxatives, and in plenitude of bloud, use evacuations.

Inwardly at the mouth, may also be taken such things as purge, and make thin, and rarifie the bloud, which this Medicine following doth marvellously.

Take Juice of *Borrage*, *Alexanders*, of each one ounce and a half, *sweet wine* three drams: Drink this Mixture every morning.

Or take one ounce and an half of Oyle of *sweet Almonds*, and put thereunto three ounces of *Maligo wine*, and drink it as you please: Or you may make this decoction following.

Take *Grass Roots*, *Madder*, of each once ounce and an half: *Cloves*, half an ounce: Leaves of *Mugwort*, *Burnet*, *Marjoram*, *Penniroyal*, of each one handfull: *Savory*, *Rosemary*, of each half an handfull: Red *Pease*, three drams: *Cinamon*, one dram and an half: *Galanga*, four scruples: *Bayberryes*, half an ounce: Decoct them in Wine, and about

about the end of the decoction, adde half a dram of whole *Saffron*, tyed in a bag: The Dose of this Decoction for one time, may be about four ounces.

Another Apozeme *for the same.*

Take of the tops of *Mugwort*, *Vervain*, *Celandine*, of each one handfull: *Juniper berries*, half an ounce: Roots of *Alexander* and *Burrage*, of each one ounce: *Cassia wood*, two drams: Decoct the same in Wine, as the other, and use it in the same manner and Dose, or if you cannot readily have either of these *Apozemes*, then you may make use of the following Powder, which you may prepare in a readiness, and keep for your use, when you have occasion.

Take *Piony* Root, one dram: *Mallow* and *Parsley seeds*, of each half a dram: *Myrrhe*, two scruples, *Cinnamon* one scruple: *Sugar*, two drams: Mix them all, and reduce them to a subtle powder, and take the quantity here prescribed at two times in *White wine*, *Piony* water, or other proper vehicle.

CHAP. LV.

Of such as have but little, or small quantity of Bloud.

THis happens in such Women, as have had some lingring sickness, and are by nature weakly, and of cold and dry Complexions, or such as have been oppressed with *dira paupertas*, cruel unhappy poverty, or pinching hunger, whereby they have wanted such nourishment, as should breed them sufficient store of Bloud. These

Theſe Women who have but a little Bloud, ought not to lye in their beds, as thoſe who are replete, and have Bloud in great quantity.

But they ought to be moderately nouriſhed with good Dyet: As *Eggs* boiled in the ſhell in the morning, *potched Egs*, *Mutton broth*, *Cock* & *Hen broth*, with the fleſh thereof, young *Veal*, and *Lamb*, the *Gravy* of *Mutton*, *Veal*, or *Lamb*, ſqueezed out: Theſe nouriſh well, and breed good Bloud; alſo *Pigeons*, *Partridge*, *Mutton*, *Quails*, *Pig*, *Rabbet*, and moſt *Land Fowls*, are good for the Stomack.

CHAP. LVI.

Of the keeping, or ordering Women, during their Lying In.

THe Nurſe in this caſe, muſt have a ſpeciall care to the Nature and Conſtitution of the party, for there is a great deal of difference in the governance of ſuch as have different (not only natural Conſtitutions, but delicacy in their breeding, for if you ſhould order an ordinary labouring induſtrious, or painfull countrey woman, as you muſt ſuch as have been bred up in delicacy and idleneſs, it would kill her, ſhe as much abominating and abhorring the vanity and idleneſs of thoſe, who think they came into the world for nothing but to ſit like *Peacocks*, and trim their tails, as thoſe *Popingayes*, do ſcorn the virtue of pains-taking, or induſtry; ſo that there is a vaſt diſparity, and abſolute antipathy between them: And in like manner, to go about

to

to govern one of these like an ordinary woman, it would kill her; for the Stomack and naturall Constitution of the one is tender and weak, and the Constitution and Stomack of the other strong and lusty; and if you give to one of these strong Stomacks presently after her delivery, any strong broth or Eggs, or Milk, they are like Mills that alwayes grind, and empty as fast as they poure in; and that which gives one woman a Feaver shall keep another from it; and therefore care must be taken how to order and govern women in Child-bed according to their severall Constitutions; for, as I have said, such women as are tender and delicate, and have been tenderly bred up and accustomed to live delicately, great care and diligence must be taken of them, giving them such meats that may breed good nourishment, and yet do not overclog or burden the stomack, forbearing also to give her such things to which she hath a dislike, or such as are disagreeing to her humour; provided that the meat which she loves be not hurtful; and giving her for the first eight dayes of her *Lying In*, boild meats rather than roasted, and *Gellies*, &c. the Juice of *Veal* or *Capon*, but not *Mutton*, least it be too Feavourish for her: give her to drink *Barly-water*, or else Water boyled, wherein is boyled a dram of *Cinamon* to every pint, and two ounces of Sugar dissolved, or if she doe not love Sugar, *Coriander-seed-water*; or if she drink Wine, let it be two thirds of Water to one third of Wine, giving her in the morning White-wine, and in the afternoon Claret; beware that she eat not any thing that may breed

any

any crudities; ſhe may alſo ſometimes take *Almond-milk* at the diſcretion of thoſe about her.

There are alſo ſome women, who in the time of their *Lying Inne* cannot be kept from ſleeping, and others who cannot ſleep at all.

To ſuch as cannot ſleep it will not be amiſſe to give them *Barley-water*; the way to make it well, is to let it boyl well, and take the broth without ſtraining it; neither is it very convenient for a woman in Child-bed to take it after the Eight dayes are paſt, leaſt it nouriſh overmuch, and obſtruct the Liver.

A Bath for a Child-bed Woman the firſt Eight dayes of her Lying Inne.

Take *Chervill* a good handfull, boyl it in a ſufficient quantity of Water, and after the boyling adde to it an ounce of *Honey of Roſes*, herewith bathe and foment the womb and privy parts; it drawes down the purgations, and cleanſes and heals the parts. A fomentation may alſo be made with the decoction of the hearb it ſelf to take away an inflamation.

A Bath for the Woman the ſecond Eight dayes of her Lying Inne.

Take *Province-Roſes*, and boyl them in Water and Wine, of each a like proportion; you ought to put them into little bags, and ſo boyl them, and bathe the woman for her ſecond waſhing with this decoction.

CHAP.

CHAP. LVII.

Of the danger to purge a Woman, when she first Lies In.

WOmen that Lie In, by reason of their Bed, are ordinarily costive, and loose the benefit of their bellyes, by means whereof the evacuation of their Milk is obstructed, and gross humours fly up to the head, and Feavers attend them; yet it is not safe in this case to give them any purge at the mouth: but to hinder and prevent such dangers, it is necessary and convenient to give them Glisters, appropriated to that purpose, which will not only hinder the said evils, but cause their Breasts to become full and stiff, by taking a Glister once in two or three dayes, as occasion shall require.

Nevertheless, there are some rash and ignorant women, who either not knowing, or not considering the evil consequences thereof, do use to give *Sene* to women the first dayes of their lying In; of which some have been sorely afflicted with sickness, and some have lost their lives by it: For Nature is not now to be disturbed with purgations, being weakned by the womans Labour, is now endeavouring to reduce, and bring the body to it's pristine estate and condition.

Therefore in respect of the womans costiveness, to prevent those ill accidents might follow thereupon, Glisters are most proper, or Suppositories, and not laxative broths, nor the broth of *Prunes*, nor

baked *Apples* fasting, for these ingender winde; the other helps windiness.

CHAP. LVIII.

Of the Relaxation of the Womb.

THe Relaxation of the Womb oftentimes proceeds from great fluxes, which fall down upon the ligaments thereof and cause them to wax loose, sometimes it also comes by falls; or by reason of carrying in their Womb two great burdens.

To others it happens by overstreining of themselves in Labour before their time; and because the orifice of the Womb is not open; and sometimes, yea very often the Midwifes themselves are the cause of it, who putting up their hands into the Womb, tear down they know not what, sometimes a part of the Matrix, to the bottome of which the *secundine* is fixed, drawing down part of the Womb, which they suppose to be the *secondine*, which is oftentimes also brought to a worse condition, when the ignorant and unskilfull women force her to the remedies for bringing down the *secundines*, as holding *bay Salt* in her mouth, straining to vomit, and the like.

Now for the cure hereof, all these Relaxations of the Womb, are cured by the same means, except those which are caused by the strong fluxes, and in this case other Remedies are not sufficient, because you must take away the cause of those defluxions, before you can proceed to the cure of the *Relaxations*.

Now for the cure of these defluxions, take this profitable and experienced remedy. Take

Take *Gall Nuts*, *Cypreſs Nuts*, and *Pomgranate flowers*, *Roch Allum*, of each two ounces: *Province Roſes*, four ounces: the rind of *Caſſia*, the rind of *Pomgranates*, *Scarlet grains*, of each three ounces: *Myrrhe-water*, *Roſe-water*, and *Sloe-water*, an ounce and a half, *thick wine*, and *Smiths water*, of each four ounces and an half: Then take two little bags of a quarter of a yard long; cauſing them to boil in the aforeſaid waters, in a new pot, uſing one after another, as you have occaſion, apply it upon the bone of the *Pubes*, paſſing in between the lipps, chafing her often, and holding her head and her Reins low; uſing in the Morning ſometimes a little *Maſtick* in an *Egge*, or ſomtimes *Plantain ſeed*.

If the diſeaſe be not two old and fixed, it may be cured by this means, but if it be of a long ſtanding, you muſt make a *Peſſary*, half round, and half oval, of a great thick *Cork*, pierced through in the middle, tye a little pack-thread to the end thereof, then cover it over with white *Wax*, that it may do no hurt, and to make it more thick, this muſt be dipped in *Sallet oyle* to make it enter, and it muſt be ſtrait, that it may not eaſily fall out, and if it be two little, then to have another bigger, and when the woman goes to do her neceſſary occaſions, ſhe muſt hold it in, leaſt ſhe ſhould force it out: The hole is made that the vapours of the Womb may have a vent, and to give way for her purgations to flow, neither muſt it be taken away till after the purgations are paſſed, the thickneſs cauſes the Matrix to

mount up, as long as it is very thick, for the ligaments being close, do then retire: If they be Childbearing women, the Midwife ought not to suffer them to force themselves, but as nature constrains her self, having her own hand ready after the throw to put back the Matrix with her finger, and when she is brought to bed, to lay her low with her head, and with her Reins raising her up, with a pillow under her hipps; and for women that are troubled with this disease, they ought not to lace themselves over hard, for that thrusts down the Matrix, and makes the woman pouch bellyed, and hinders the Infant from being well situated in her body, causing her to carry the Child all uppon her hipps, and makes her belly as deformed, as her waist is handsome.

CHAP. LIX.

Of the falling out of the Matrix, *and accidents happning thereby.*

SOmetimes there happens a Relaxation of the Membrane that covers the *Inteſtinum rectum*, when the head of the Child at the beginning of the Labour falls downward, and draws it low; oftentimes it comes by reason of women with Child lacing themselves too hard, which causes such a conflux of wind to these parts, that it seems to the woman to be the head of the Child, insomuch that she is hardly able to stand upright, neither can she goe. For remedy hereof, you must keep the woman

soluble,

ſoluble, giving her *Annis* and *Coriander-ſeeds*, to diſperſe and expell the Wind. You may take *Sage*, *Agrimony*, *Motherwort*, *Balme*, *white Wormwood*, *Marjoram*, a little *Rue*, and a little *Time*, and *Camomile*, and having picked all the above-written Hearbs, cut them very ſmall, mingle them, and put them in a Maple Platter, and put hot Cynders upon them, and upon thoſe put another handfull of Hearbs, covering the Platter with a cloſe Cloth, that the woman may receive the fume thereof: this is an approved and experienced remedy.

CHAP. LX.

Of the Feaver *in Child-bed Women.*

AMongſt affects and accidents contingent to Child-bed women, the *Feaver* firſt and moſt frequently aſſaults her, which ariſeth from the purgations being ſuppreſſed, or from not onely their ſuppreſſion, but ſuppuration.

Wherefore when a Feaver happens through ſuppreſſion of the *Menſtrua*, or from abundance of Milk, firſt open a vein in the Foot, afterwards uſe ſuch medicines as digeſt and concoct the humours, if they be thick and groſſe.

Take *Sirrup of Endive* and *Maidenhair*, of each one ounce, *Succory* and *Fennell-waters*, of each one ounce and a half, mix and give it.

But if the humours be ſharp and putrifying, ſuch remedies are to be adminiſtred, as reduce the acrimony, and reſiſt putrifaction; as

Take *Sirrup of Violets* and *Succory*, of each one ounce, of the *Waters* of both thoſe *Hearbs*, of each two ounces.

Gliſters are alſo in this caſe commendable, being thus prepared.

Take *Hen broth*, wherein hath been boyled *Beans of Mallows* and *Endive*, *Violet-flowers*, ſix ounces, *Oyle of Violets* two ounces, *Caſſia mixed with Sugar* one ounce, the *Yolks of two Eggs*, mix it and adminiſter it in uſuall manner.

Purgings are not uſuall in this caſe, unleſſe great neceſſity urge it; then let a Purge be inſtituted according to the nature of the humour; for which purpoſe this decoction may be uſed.

Take *Barly* three pugills, *Damask Prunes* 15. *Roots of Succory* and *Borage*, of each one ounce, *Leaves of Violets*, *Chamædryos*, *Agrimony*, *Vervain*, of each one handfull, *Cordiall-flowers* one pugill, of the greater *Cooling Seeds*, of each half a dram, boyl them all in a ſufficient quantity of Fountain Water to one pint, in the end adde *Leaves of Sene without ſtalks* half an ounce, *Garlick trochiſcated* two drams, *Rhabarb* two drams, *Cinamon* one dram and an half, boyl them on a gentle fire, and after it is ſtrained to the Colature, adde *Sirrup of Roſes ſolutive* four ounces, *Flowers of Caſſia* one ounce and an half, *Cinamon-water* one ſpoonfull, *Specier. triaſantal.* one dram, make it a potion, whereof may be given four ounces at a doſe; and if the operation thereof have not happy ſucceſſe the firſt doſe, let it be repeated.

Another

Another more gratefull purging Potion.

Take of the beſt *Rhabarb in powder* two drams, *Diagrydium* four grains, infuſe them in Water of *Annis* and *Succory*, of each two ounces and a half, Water of *Borage-flowers* one ounce, let them ſtand in infuſion all night, in the morning give them a gentle walme, ſtrain them through a Linnen Cloth, and in the Colature diſſolve *Sirrup of Succory* one ounce, and two ſpoonfuls of *Cinamon-water*, and give it for a potion warm.

The humours being rightly evacuated, *Sudorificks* are alſo to be uſed, and alſo ſuch things as laxate and make more wide, and open the paſſages of the womb; examples enough whereof you may find, where we treat of diminution of the Flux of blood, and ſuppreſſion of the Courſes, of which you may chuſe the moſt gentle, *obſervatis obſervandis*, obſerving ſuch things as are to be obſerved.

CHAP. LXI.

Of the Flux of the Belly in Child-bearing women.

YOu can ſcarce find any diſeaſe, wherein the Phyſicians are more puzled, and the women in more danger than the Flux of the belly accompanying Child-birth: if you ſtop it, the purgations are detained; if you ſuffer it to continue, it is a grievous evil of it ſelf; therefore there is ſcarce any thing ſafe, but in this perplexity, a diſtinction being obſerved, the ſolution will be the more eaſie.

The Cure.

If the Flux of the belly be *Diarrhea*, by which the whole body is exonerated, ſtop not the Flux, nor ſtirre the Child-bed woman, but keep her ſtrong untill Nature hath exonerated her ſelf, and you find both the evacuations ſatisfied.

If the Flux be *Lienteria*, you may apply ſuch outward Medicaments as corroborate the belly, as Unctions with Oyle of *Maſtick*, and *Myrtles*, with powder of *Diarrhodon*, *Maſtick*, and the like; neither will it be amiſſe to give ſome *toſted Rhabarb*, whereby the belly may be purged, without hurt to the womb.

But if the Diſeaſe degenerate into a *Dyſentery*, (after the purgation of the womb) forthwith endeavour to ſtay it; and this you may effect with four kinds of Remedies. 1. By *Purgatives*, 2. *Abſterſives*, 3. *Eaſing pains*, 4. *Aſtringents*.

For *Purging* take *torrefied Rhabarb*, *Bark of yellow Myrobalans a little toſted*, of each half a dram, let them be powdered very fine, and adde *ſirrup* of the infuſion of *dryed Roſes*, or of *Juice of Quinces*, one ounce, *Pulp of Tamarinds* or *Caſſia* thickned with *Sugar*, half an ounce, *Oaken-leaf water*, or *Planten-water*, four ounces, mix them for a Potion.

Or take *Rhabarb* finely powdered, one dram and a half, infuſe it one night in three ounces of *Anniſeed-water*, in the morning ſtrain it out, and diſſolve in it an ounce of *ſolutive ſirrup of Roſes*, and let the Patient drink it warm.

In

In the ſecond place *Abſterſives* are to be uſed, as *Whey*, *Ptiſan*, or *Barley-water*, or an *Apozeme*, with the decoction of *Saſſafras*, and *Marſhmallow-roots*, mollifying and cleanſing *Gliſters* may alſo be provided, wherein hath been boyled *Mallows*, *Mercury*, *Melilot*, *Wheat-bran*; to which decoction adde a little *Hen-broth*, and *Oyl of ſweet Almonds*.

Thirdly, if the pain be very violent, we muſt proceed to *Narcoticks*, as take *Philonium Romanum* two ſcruples, *Roſe-water* two ounces, *Maligo-Wine* one ounce; give it going to ſleep: it is of wonderfull utility, both to ſtay the Flux, and to cauſe reſt.

To help the *Acrimony*, and heal the *Excoriations* of the *Inteſtines*, *Gliſters* poſſeſſe the firſt place; for which purpoſe you may prepare one after this manner.

Take Camomile-flowers, *Tops of Dill*, *Leaves of Mallows and Marſhmallows*, of each one handfull, *Marſhmallow-Roots* one ounce, *Flowers of Vervain* two pugills, *red Roſes* one handfull, boyl them in *Hen-broth* made without Salt, ſtrain it, and in ten ounces of the Colature diſſolve *Caſſia with Sugar* one ounce, *Sirrup of Roſes ſolutive* half an ounce, *Honey of Roſes* three drams, *Oyle of ſweet Almonds* two ounces, the *Yolk* of one *Egge*, mix them all for a *Gliſter*, and inject it two hours before dinner.

Fourthly, in a *Dyſentery* alone reſtringents are to be uſed; but in other Fluxes which follow the Childbirth in no wiſe.

Now ſuch things as have an aſtringent or binding

ing faculty doe follow *Knotgraſſe*, *Burnet*, *Cudweed*, *Plantain*, *Shepheards-purſe*, *red Roſes*, *dried Myrtles*, *Acorn-cups*, *Oaken-leaves*, *ground-Ivy*, *Sloes*, *Corrall*, *Dragons bloud*, *Maſtick*, *Terra Lemnia*, *Bole-Armonick*, *Amber*, *Quinces*, *roſted Pears*, *Open-Arſes*, *Rice*, *the inner Rinds of Cheſnuts*, *Hartshorn*, *burnt and prepared*, *red Wine*, *old Conſerve of Roſes*, *Tormentill roots*, of any or all thoſe may be made *Conſerves*, *Potions*, *Gliſters*, *Unguents*, *Plaiſters*, and the like, according to the diſcretion of the Phyſician.

If the Hearb *Galeoſis*, which is *white Arch-Angel*, be frequently worn in the hand it ſtayes all Fluxes.

For the Flux of the Belly a moſt excellent Electuary.

Take *old Conſerve of Roſes*, half an ounce, *red Corrall*, *Terra ſigillata* of each one dram, *Tormentill roots in powder* half a dram, *old Treacle*, make thereof an Electuary with *Marmalade of Quinces*, whereof take a dram at ſix of the Clock in the morning, and as much at night going to bed; and if the woman be very dry, to quench her thirſt give her this following *Julip*.

Take *ſirrup of dryed roſes*, and of *Myrtles*, of each one ounce, *Plantain* and *Mugwort water*, of each two ounces, mix it for a *Julip*.

CHAP.

CHAP. LXII.

Of Vomiting in Child-bed Women.

VOmiting ſometimes to Child-bed women is incident, both before the time of their travell, in their travell, and afterwards, which is canſed either by reaſon of bad Dyet, crude humours, and ſometime blood; it ought by all endeavours to be prevented and remedied. The Vomiting which is by reaſon of Dyet, is cured by obſerving a good rule of Dyet, and by ſtrengthning the retentive faculty of the ſtomack, by ſuch things as both help digeſtion, and correct vitious humours, and confirm the heat of the bowels; if it proceed from the vitiouſneſſe of crude humours, then with diſcretion purge them; and in the firſt place *Gliſters* are alſo here commended. But if the Vomiting be of blood, forthwith draw the Courſe of it downwards, by opening a vein in the Foot, if ſtrength will permit, otherwiſe apply Cucurbites to the Hips and Thighes: and in the beginning of this ſymptome

Take the *Gizards* of *Cocks* or *Hens*, pull off the innermoſt skin thereof, and take a dram of theſe skins dryed, *red Corrall*, and the moſt *white Amber*, and *red Roſes*, of each half a dram, one *Nutmeg*, make them all into a fine powder, and mix it with *ſirrup of Quinces*, of which mixture give a ſcruple, drinking after it a little red Wine.

Or take *Juice of Quinces* one ounce and a half, *Cinamon-water* three ſpoonfuls, give the quantity of a ſpoonful at a doſe.

Med-

Medlars and *preſerved Quinces* being eaten, and *ſowre Apples* roſted under the Embers and eaten, are profitable for this purpoſe.

Alſo *Mint-water*, with *Juice of Barberies*, or *Rob. of Pomgranats*, or of *ſowre Cherries*, with *powder of Cloves*, or *Wormwood*, or *Roſemary Wine.*

Alſo the *Leaves of Roſemary* powdered and drunk in Wine, reſiſts Vomiting.

Let there be applied alſo to the orifice of the ſtomach ſuch a bag, as

Take of the *Tops of Wormwood*, and *Mugwort*, of each an handfull, *Flowers of Roſemary and Southernwood*, of each an handfull, *Flowers of Lavender, red Roſes and Camomile*, of each one pugill, two *Nutmegs*, *Maſtick* one dram, being all cut and bruiſed very ſmall, put them in a Linnen bag, and ſew them up with a Needle and Thread, and boyl them in two parts of *Wine* and one of *Roſe-water*, then ſtrain it, or preſſe out the Liquor and apply it hot.

Or inſtead hereof, take a piece of *Bread* out of the middle of the Loaf, let it be Toſted, and then ſteeped in *Maligo-Wine*, and then ſprinkled with the powder of *Nutmeg* and *Cloves*, helps in like manner.

CHAP.

CHAP. LXIII.

Of the ſwelling, or puffing up of the Feet, Belly, and of the whole body after Child-bearing.

THe *Inflation*, or ſwelling of the Feet, the Belly, and ſometimes of the whole Body in Child-bearing women, happens either from an ill Rule of Dyet, which they have uſed in time of their going with Child, or by immoderate drinking afterwards, or of too much plenty of bloud, which the *yeung* could not retain, nor the woman purge in her delivery; wherefore ſuperabounding, it becomes Crude, and elevates theſe parts into a Tumour; which affect, for the moſt part, ceaſeth by a more copious purgation, made either by the Womb, or Belly.

For cure hereof, if this evil ſprings from too much drinking, let that be prohibited, and let it be cured with medicines heating and reſolving, as are given in the dropſies of the Womb: In the firſt place is commended the infuſion of *Rhabarb*, eſpecially if the humour have its original from a depraved inſtitution and ill courſe of life.

The *Rob.* or *Juice* of *Elder* is commended to be given in this caſe, and the *Berries of Danewort*, with *Harts-horn*, given in *water* of *Elder-flowers*: *Hippocrates* in this caſe, commendeth the *Liver* of a *Sheep* or *Goat*, made into powder, and taken in Wine wherein *Elecampane* hath been infuſed: *Treacle* is alſo good, taken in *water* of *Fumitory* and *Fennel*.

To

To abate the ſwellings of the Feet, the decoction of the *Stalk* of *Roſes*, and *Camomile flowers*, as excellent to bath them in; or *Iron water* with *Vinegar*, and *Lye* wherein hot Aſhes hath been quenched, or you may prepare the following Bath.

Take Leaves of *Marjoram*, *Southernwood*, *Elder*, *Danewort*, *Rue*, *Camomile flowers*, *Melilot*, *Origanum*, *Roſemary*, *Marſh Mallows*, of each one handfull: *Sage*, *Mugwort*, *Lavender*, *red Roſes*, of each one handfull and an half: *Comin ſeeds*, *Bay Berries*, of each one handfull: *Salt*, a handfull and a half: Cut thoſe which are to be cut, and bruiſe thoſe which are to be bruiſed, and decoct them in a ſufficient quantity of *Wine* or *Ale*.

In the morning the Bath being thus prepared, put in a veſſel of convenient magnitude, and ſet upon the veſſel a Seive, and thereon ſet her feet naked, and cover them ſo round about with clothes, that the fume may be in this manner received, and thereby the pores opened, and ſweat provoked; afterwards bath well her feet in the ſame decoction.

The ſame way may be effected with new bread, broken and applyed hot to the ſweelled Feet.

A *Cataplaſme* for the ſwelling of the *Abdomen*.

Take of *Hazel Nuts*, one pound: *Barley-meal* and *Bean-meal*, wet in *Vinegar*, of each half a pound: Meal of *Rice*, three ounces: *Camomile flowers*, one handfull: *Galls* and *Cypreſs Nuts*, of each half an ounce: *Maſtick*, two drams: *Fennel ſeeds*, one dram.

Powder that which is to be powdred, and boil them

them in water out of a *Smiths* quenching Trough, or in Wine, till it becomes thick as a Pultis, then apply it hot to the belly.

For the ſwelling of the belly alſo, apply *Emplaſtrum de baccis Lauri, & Melilot.* Or take *Bay Berries*, *Juniper Berries*, of each one handfull: *Goats dung*, four ounces: *Camomile flowers* in powder, half an handfull: *Comin ſeeds*, two drams:

Bruiſe them in a Mortar, pouring on Spirit of *Wine*, ſufficient to incorporate them into the form of a Plaiſter, adding thereunto a little oyle of *Spike*, apply them to the belly.

Another Remedy for the ſwellings, and humours of the Feet.

Take *Bean-meal, Lentills, Linſeed, Fennygreek, Camomile flowers, bole Armonick*, of each one ounce: Bruiſe and boil them in *Plantain water* and *Vinegar* of *Roſes*, of each equall parts; adding towards the end of the decoction, Oyle of *Bay-berries*, one ounce: Oyle of *Dill*, half an ounce: Then make it into to the forme of a *Cataplaſme*, and apply it hot to the Feet.

For the ſwelling of the Bellyes of young Girls or Maids (*if it be not cauſed by a maſculine blow*) take *Cubebs* and Roots of *Dittany*, bruiſe them and mix them with *Comin-ſeeds* bruiſed, and *Cow-dung*: and apply it to the belly hot as may be ſuffered.

Of Inflamation *of the Womb, after Child-bearing.*

Inflamation of the Womb, from the Birth for the moſt part happens, when the Birth is very great,

and

and the mouth of the Womb narrow, ſo that it is ſtretched, and forced open with great violence. Inflamations alſo follow, hard Labour, Abortment, or by a great effluxion of bloud to the Womb, or the Womb it ſelf is rent or torn by the violence of the extraction, or pulling out of the Child.

The Cure.

It is to be cured with ſuch things as abate, and eaſe the pain, with *Baths* and *Fomentations*, and by ſuch *Emollients*, as are proper for the belly, but beware that you uſe not too much cooling things, leaſt you hurt the Child-bearing.

Amongſt other things, this following *Anodyne* is of much Efficacy.

Take of the *flowers* of *Mallows*, *Marſh-mallows*, *Vervain* and *Rue*, of each one handfull: *Carpenters Herb*, called alſo *Self-heal*, *Agrimony*, *Camomile flowers*, tops of *Melilot*, *red Roſes*, of each half an handful: Cut them all very ſmall, ſew them up into bags of fine Linnen, & decoct them in *Goats milk*, if that can be had, otherwiſe in equall parts of *wine* and *Plantain water*, preſs them between two wooden Trenchers, and apply them one after another hot to the place affected; but firſt let the affected part be annointed with ointment of *Roſes*, or *unguentum populeon*.

Afterwards, mundifie and cleanſe the whole privy member, which you may do by putting up a Sponge dipped in water of *Oaken* leaves, *Plantain* or *Self-heal*, made firſt luke-warm.

Likewiſe you may uſe Injections with a Serringe, pro-

proper for that purpose, of *mel rosarum*, and *Plantain water*, mixed.

An Injection to cleanse the Matrix.

Take *Galls*, *Lentills*, *Pomgranate-flowers*, *Kneeholm seeds*, *Roses*, *Saunders*, of each a like quantity, boyl them together in water, and strain it, and inject the decoction into the Matrix with a Serringe.

Or for the same purpose

Take *Hyssop*, *Wormwood*, and *Honey of Roses*, and seeth the same in White-wine, afterwards adde some milk, and inject the decoction.

A Pessary for an Impostume in the Matrix.

Take *Oyle of Violets*, and *Bees-wax*, of each half an ounce, melt them together, and then take of the *Juices of Plantain* and *Nightshade*, of each an ounce, *Camphire* half a dram; mix and incorporate them all well together, and make a Pessary thereof with *Cotton*, or dip a Tent made of *Cotton* in it, and put it up into the Matrix.

The Matrix being thus cleansed and mundified, then make use of *Incarnatives*, to incarnate flesh in the Matrix, if any be wanting or corroded away, for which purpose use this Bath following.

Take *Century* six ounces, *Ireos*, *Comphrey*, *Cassia-roots*, *Egrimony*, of each three handfuls, *Sarcocolla*, *Gumdragon*, *Dragons blood*, *Mummy*, *Hypocistis*, *Frankincense*, of each one dram, boyl them together in a sufficient quantity of water till half be consumed, and then put to it an ounce, and a quarter of *refust of Iron* prepared, and boyl it a little longer, and use it for a Bath.

Another for the ſame uſe.

Take *Mallows*, *Violet Leaves*, *Melilot*, *Plantain*, *Lentills*, *Fenugreek*, *Colewort*, *Buds*, of each three handfulls, boyl them all in water unto the half, and make a Bath of it as of the former.

A Peſſary to mollifie the hardneſſe and pain between the Navell and Matrix.

Take *Ducks-greaſe*, *Marrow of Deers or Ox bones*, *Neats-foot oyle*, *Bdellium*, *Yolks of Eggs*, of each a like quantity, *Saffron* two drams, diſſolve them together in Wine, and mix therewith *Oyle of Lillies*, then dip a Tent of *Linnen* or *Cotton* therein, and put it up into the place; uſe it often, this will aſſwage the pain, and take it away.

A purging Potion for Cankers and Ulcers of the Womb.

Take *Benedicta laxativa*, half an ounce, *Agarick* one ſcruple, *Ginger and Grains*, of each one ſcruple, *Juice of Fetherfew* two ounces and a halfe, mix them well together, and give it the Patient two mornings together, and let her govern her ſelf as after purging.

Another Potion for the ſame to be uſed many dayes together to cleanſe the Matrix.

Take *Oxymell of Squills* half an ounce, *ſirupus Byzantinus*, *ſirrup of Vinegar*, of each three quarters of an ounce, *Lovage water*, *Egrimony water*, of each an ounce, *Cichory water* two ounces; let the Patient drink this in the morning early, and ſleep upon it, and faſt four hours after it; uſe it many dayes together till the Urine become of a good colour, and appear clean.

CHAP.

CHAP. LXV.

Of the Cauſes, Signs, and Cure of hot diſtempers in the Womb.

IT is neceſſary for the work of Conception that there be a moderate temperature of heat in the womb; but if preternaturall heat doe abound, it is ſo farre from cauſing Conception, that it hinders it, not nouriſhing the mans Seed, but diſperſing it; ſo that the Seed is like Corn ſowed upon ſcorching Sand, which drieth and withers away.

The cauſes of this preternaturall heat proceeds ſometimes from the Birth, and ſuch women are barren; and ſometimes it comes by accidents after the Birth; which is from hot cauſes, that bring heat and blood to the womb; from inward and outward Medicines; overmuch hot meats, drinks, and exerciſe.

The ſigns demonſtrating the hot diſtempers of the womb are, ſuch women are prone to luſt, thirſty, and deſirous after copulation, they have few Courſes, and thoſe are yellow, black, burnt, or ſharp; if they have the heat from their birth, they have hairs grow betimes about their privities, their Lips are dry, and they are ſubject to the Head-ache, and theſe are ſigns of much Choller.

When this diſtemper is very ſtrong, they have very few of their Flowres, and thoſe diſorderly, their Courſes are very bad and hard to flow, and in time they are troubled with *hypochondriacall maladies*, and are ſubject to *furor uteri*, a Diſeaſe called the *frenzy*, or *madneſſe of the womb.*

For Cure of this diſtemper, if it come from the

birth, the remedy will be very difficult, if not impossible; yet with good means timely used and diligently, much good may be done: Such medicines as are of a cooling nature and abate choler must be used; but beware (as I said before) that you do not so overcool the womb, as too much to constringe, or hurt the vessells, but be carefull to keep open the vessells for the Courses to flow.

For inward Medicines, you may take *Succory*, *Violets*, *Water Lillies*, *Sorel*, *Lettice*, *Saunders*, of either, or all these, you may make *Sirrups*, *Decoctions*, *Electuaries*, or *Conserves*; or use the *distilled waters* of the Herbs, or

Take the Conserve of *Cichory*, *Violets*, *Water Lillies*, *Borrage*, of each an ounce: Conserve of *Roses*, half an ounce: *dia Margarit*, *frigid*, *dia tria Santalon*, of each half a dram, with Sirrup of *Violets*, or *Water Lillies*, or Juice of *Citrons*, *Lemons*, or *Ornages*, make it into an Electuary, of which, take the quantity of a *Nutmeg* at a time, twice or thrice a day; or you may take the Conserve of *Violets*, or *Water Lillies*, or of *Roses*, or *Wood-Sorrel* alone.

For outward applications, you may use *unguentum popnleon*, Oyntment of *Roses*, *Cerot* of *Saunders*, Oyle of *Roses*, *Violets*, *Water Lillies*, *Gourds*, *Venus Navel-wort*; herewith anoint the back, Reins and Loins.

You may also use Cataplasm's, which are Pultises made of *Barley* meal, dryed *Roses* beat to powder; *Violets*, *Water-Lillies*, *Sanders*, with Juice

or

or Water of *Plantain*, *Purſlain*, *Succory*, *Lettice*, Oyle of *Roſes*, or of *Violets*, or *Water Lillies*: Let her alſo uſe to ſit in cool Bathes, and uſe cooling fomentations; and after take ſome of the Electuary before mentioned: But if the heat or inflammation be very great, then uſe this following Peſſary.

Take *Wax* and *Honey*, of each four ſcruples: *Gooſe-greaſe*, two ſcruples, the Whites of two *Eggs:* an ounce of Oyle of *Roſes*: *Opium*, one ſcruple: Make thereof a Peſſary, and put it up.

Let her wear thin garments, frequent the cool aire, and with her meat let her uſe *Lettice*, *Endive*, *Succory*, *Barley*, &c. Let her ſhun *hot* and *ſalt meats*, *Wine* and *ſtrong drink*, addict both her body and her mind to reſt, eſchew carnal Copulation, and break not her ſleep.

CHAP. LXVI.

Of too much Coldneſs in the Womb.

I Now proceed to ſpeak of the contrary diſtemper, which is the over coldneſs of the womb, which on the contrary afflicts ſome women, which cauſes likewiſe many evills, and ſubjects them alſo to barrenneſs, their wombs being too cold to nouriſh the mans ſeed, and cauſe it to fructifie.

In ſome likewiſe this proceeds from the Birth; and in others is cauſed by coldneſs of aire, reſt, and idleneſs, cooling dyet and medicines.

The ſignes hereof are quite contrary to the other, for whereas the others are very lecherous, and deſi-

rous of Copulation with men, they who are affected with this diſtemper, have no deſire to lechery, neither do they take pleaſure in the act of Copulation with a man, as others do, nor receive ſuch delight when they ſpend their ſeed; their flowers are flegmatick, thick and ſlimy, and flow not rightly; they have few hairs about their privities; and are elder before they bud out then the other; they have windineſs in their Wombs, their ſeed is Crude, wateriſh, and ſubject to a *gonorhea*, or involuntary iſſuing away.

This diſtemper cauſeth *obſtructions*, *barrenneſs*, and the cure hereof is tedious and difficult.

But for the cure hereof, uſe ſuch things as warm, and heal the Womb; for which purpoſe, you may prepare and uſe this *Water* following.

Take *Cinnamon*, *Nutmeg*, *Mace*, *Cloves*, *Galangale*, of each two ounces: *Ginger*, *Cubebs*, *Zedoary*, *Cardamoms*, of each one ounce: Grains of *Paradiſe*, *long Pepper*, of each half an ounce: Beat them, and put them in ſix quarts of *white-wine*, and let them infuſe therein eight dayes; then adde thereunto *Sage*, *Mint*, *Balme*, *Motherwort*, of each three handfulls; let them infuſe eight dayes more, then pour off the Wine, and bruiſe the Herbs and Spices, and then pour on the Wine again, and ſo diſtill them either in a Limbeck, or Pewter Still, keep the Water for your uſe, whereof the patient may take two ſpoonfulls at a time, once or twice a day.

Ano-

Another Water for the same purpose.

Take *Nutmegs*, *Cinnamon*, *Cloves*, *Cubebs*, *Mace*, *Ginger*, *Cardamoms*, Grains of *Paradise*, of each one ounce and an half: *Galangal*, six drams: *long Pepper*, half an ounce: *Zedoary*, five drams: Bruise them, and put to them six quarts of *white wine*, and let them infuse therein, standing in a cool place nine dayes, stirring them every day, then adde two handfulls of *Mint*, and let them stand fourteen dayes more, then take them out and bruise them, and then put them to the Wine again, and distill them, and keep the water and use it as the former.

For outward applications, use *Bathes*, *Bags*, and *Fomentations of hot Roots*, as *Birthwort*, *Lovage*, *Valerian*, *Angelica*, *Burnet*, *Masterwort*, *Calamus Aromaticus*, *Madder*, *Elecampane*, *Orris*.

And of Herbs use *Mugwort*, *Balm*, *Motherwort*, *Savin*, *Penniroyal*, *Calamints*, *Organy*, *Dittany*, *Marjoram*, *Rue*, *Betony*, *Rosemary*, *Lavander*, *Sage*, *Stœchas flowers*, *seeds of Smalledge*, *Parsley*, *Rue*, *Carrots*, *Annis*, *Fennel*, *Comin*, *Lovage*, *Parsley*: Let the parts be anointed with Oyle of *Lillies*, *Rue*, *Angelica*, *Bayes*, *Cinnamon*, *Cloves*, *Mace*, *Nutmeg*: Likewise use this Plaister.

A Plaister for cold diseases of the Womb.

Take *Labdanum*, two ounces: *Frankincense*, *Mastick*, and liquid *Storax*, of each half an ounce: Oyle of *Cloves* and *Nutmegs*, of each half a scruple: Oyle of *Lillies*, *Rue*, of each one ounce: *Wax* sufficient to make it into a plaister, apply it to the region of the Womb.

A Fumigation for the ſame.

Take *Frankincenſe*, *Myrrhe*, *Maſtick*, of each a dram, *Bay berries* a dram and a half, *Labdanum* two drams, *Storax*, *Cloves*, of each a dram, *Gum Arabick* and *Wine*, form them into Troches, of which put one or two upon a pan of Coals, and let the woman receive the fume into her Matrix, with Cloathes for that purpoſe cloſe about her.

Let her uſe warm and good nouriſhing Dyet, warm Aire; let her uſe ſuch meats as be eaſily digeſted, and ſeaſon it with *Annis*, *Fennell* and *Time*; let her avoid *Milk*, and all meats thereof, *ſlimy Fleſh*, and *raw Fruits*.

CHAP. LXVII.

Of diſtempers of the Womb through moiſture.

I Come now to a third Infirmity of the Womb, which is *moiſture*, and this is commonly joyned with the former Diſtemper, to wit, *Cold*; and likewiſe cauſeth barrenneſs as the other, drowning as it were the Seed, like Corn ſowed in Quagmires: This Malady proceeds from the ſame cauſes as the cold diſtemper, and happens moſt uſually in idle women, and ſuch as are naturally addicted to Idleneſſe.

The ſigns hereof are, ſuch women as have moiſt Wombs, have their Courſes in abundance, but they are thin and wateriſh, their privities are dampiſh and wet, they have the Whites, they doe not much deſire after Copulation, nor delight not much in the

Act,

Act, they doe not retain the mans Seed, but it ſlips out again, and if they doe happen to Conceive with Child, yet when the Child comes to any bigneſſe, they will miſcarry.

This diſtemper if it be of long continuance, is hard to be cured; and if it be much, the woman will not Conceive with Child.

But for the Cure hereof, it muſt be done by heating and drying Medicines; all ſuch things as cure the cold diſtemper are good for the moiſt; uſe Baths and Injections, and fomentations of ſuch Medicaments wherein *Sulphur* is admixed, but avoid Aſtringents, leaſt they ſtop the evil humours, and increaſe the Diſeaſe.

CHAP. LXVIII.

Of the diſtemper of the Womb through Dryneſſe.

THe Womb, which of it ſelf is naturally fleſhy and ſoft, and moiſtned by blood for Conception, in this Diſeaſe becomes hard, which is ſometimes ſo from the birth, but uſually in old age when they are paſt Child-bearing, but if it be from drying cauſes, they are barren before they be old.

The Womb is alſo dryed by Diſeaſes and Medicines, as by Inflamations, and Feavers, and when Blood flows not to it, nor goes to the bottom of it, by reaſon of obſtructions or ſtraitneſſe of the veins, and if they avoid any blood, it is from the neck of the womb, and not from the bottom.

They void little Seed, and are unapt for veneri-

ous

ous actions, they have but few of their Flowers, the mouth of their Womb is dry, they are of a ſlender and dry Conſtitution, their lower Lip is of a blackiſh red colour, and uſually chapt.

If this Diſtemper be old, its very hardly, or ſeldome cured.

But for Remedies, you may for inward Medicines uſe moiſtning things, as *Borage*, *Bugloſſe*, *Mercury*, *Mallows*, *Marſhmallows*, *Violets*, *ſweet Almonds*, *Pine Nuts*, *Piſtaches*, *Jujubes*, *Dates*, *Figs*, *Raiſins*, and the like.

Of theſe you may take the diſtilled Waters of thoſe that are to be diſtilled, and their Conſerves, Syrrups, Candyes; or of them you may make Emulſions, or the like.

Of the ſame Simples you may alſo make outward remedies, adding ſome *Time*, *Fenugreek-ſeeds*, *Lillies*, *Brank-urſine*, *Pellitory*.

Of theſe you may make Baths and Fomentations with Milk, and after Bathing annoint the region of the womb, and the belly, and privities, with *Oyle of ſweet Almonds*, *Lillies*, *Linſeed*, *Jeſamin*, *freſh Butter*, *Hens-greaſe*, and *Ducks-greaſe*.

Uſe moiſtning and nouriſhing Dyet, ſuch as is eaſie of digeſtion, and make good Juice, forbear Salt and dry meats; ſleep your fill, and if you can avoid hard labour, but eſpecially anger, ſadneſſe, and faſting.

CHAP.

CHAP. LXIX.

Of a cold and moist Womb.

THere is sometimes a cold and moist Distemper in the Womb, which gathers excrements of that kind either in the whole body, or in the womb after the Termes.

The causes hereof are such things as breed cold and flegmatick humours in the whole body, or in the Womb.

Such women are of an ill habit of body, unapt to Conceive with Child, their Courses seldome flow right, and sometimes they have the Whites.

This being a compound Distemper is harder to cure than a simple one.

But for Cure hereof rectifie the cold humours with *Sirrup of Mugwort*, *Betony*, *Mints*, *Hyssop*: Or you may prepare a Decoction proper for this purpose in this manner.

Take of *Fennellroots* an ounce, *Valerian*, *Elecampane*, *Masterwort*, of each half an ounce, *Penniroyall*, *Mugwort*, *Motherwort*, *Nep*, *Marjoram*, of each a handfull, *Rosemary* and *Sage flowers*, of each two pugills, *wild Tansie*, *Fennell*, *Annis seeds*, *Parsnip seed*, of each a dram, boyl them in water, and to ten ounces of the Decoction strained, adde *Sugar*, *Sirrup of Mugwort* two ounces, *Cinamon water* half an ounce, make a potion for three doses.

Then purge the cold humour with *Agarick Mechoa-*

choashan, *Turbith*, and if other humours be mixed with flegme, adde *Sena*, and the like, or use Pills, *de tribus*, *Aloephang. Mastichin*, *Hiera, cum Agarico*, *Sine quibus* &c. or

Take *Agarick*, a dram and a half: *Sena*, two drams; infuse them into *Mugwort water*, and to three ounces of the Infusion strained, adde *Diaphinicon*, or *Diacarthamum*, two drams; strain it, and adde Sirrup of *Mugwort*, half an ounce, *Cinnamon water*, half a dram: After evacuations you may use Pessaries, as

Take *Mercury*, bruise it with *Butter* or *Honey* of *Roses*, and so put it up.

Another Pessary *for the cold and moist distemper of the Womb.*

Take *Benedicta laxativa*, three drams: *Agarick*, two drams, with Juice of *Mercury* make Pessaries in a *Sarsenet* bag, or take *Hiera*, a dram: *Agarick*, half a dram: *Bdellium*, a dram: with *Honey* make a Pessary, or make it with powder of *Agarick* and *Trochis* of *Coloquintida*.

Sudorificks are likwise proper in this distemper, which may be prepared of *Guiacum*, *China*, and *Sarsa*, after this manner.

Take *Guiacum*, two pound, infuse it in twelve pints of Water twenty four hours, then boil it to the consumption of the third part, give six or eight ounces of the Decoction hot in the morning, and cover her to sweat after it.

Pour water to the Reliques, and boil them to the consumption of the third part for an ordinary drink:

you

you may uſe *China*, and *Sarſaperilla*, the ſame way, but becauſe in a Decoction ſome ſtrength is loſt, and a great quantity may be offenſive to take, you may diſtill them with other things proper for the womb, and give a leſs quantity, as

Take *Guiacum*, a pound, or *Sarſaperilla*, eight ounces: *Angelica*, *Elecampane*, of each one ounce: *Mugwort*, two handfulls, *Dittany*, half a handfull; infuſe them into ſix pints of water or wine two dayes, then diſtill them, and give two ounces of the Water for a ſweating Doſe.

She may likewiſe take inwardly, Conſerves of *Marjoram*, *Roſemary*, *Betony*, and the like, as

Take Conſerve of *Marjoram*, *Roſemary*, *Betony*, of each one ounce: of *Balme*, an ounce: *diamoſch. dulcis dia Margarit*, of each one dram: Candid *Eringo* and *Citrons*, of each half an ounce, with Sirrup of *Mugwort*, make an Electuary; whereof take as you pleaſe, the quantity of a *Nutmeg* at a time.

For outward applications uſe Bathes, Annointings and Fomentations, as before is mentioned in the cold or moiſt diſtempers of the Womb.

Let her abſtain from ſalt and ſharp meats, and feed upon *Roſe-buds*, *Hens*, *Capons*, *Mutton*, *Partridges*, *ſweet Almonds and Raiſins*; drink old and ſpiced *Wine*, and uſe moderate exerciſe.

CHAP.

CHAP. LXX.

Of the Hot and Dry diſtemper of the Womb.

IN this caſe you muſt purge Choler, whether it be from the whole body, or from the Liver, with Sirrup of *Roſes*, *Manna*, *Tamarinds*, *Rhabarb*, *Sena*, *Caſſia*, and ſuch things as abate Choler.

CHAP. LXXI.

Of the ſtraitneſs of the Womb, and its Veſſels.

THis is a Diſeaſe of evill conformation from nature, when it can be ſtretched out no further, this makes an *Abortion* in the fourth or fifth Moneth.

But in it's natural ſhape it will ſtretch according to the proportion of the Child, as the Child grows in bigneſs, and after Child-bearing become again as ſmall as at the firſt.

The ſtraightneſs of the veſſels of the Womb is unſuall, and hinders the Flux of the Termes and Conception, and is in the veſſels of the Womb, and of the Neck thereof.

This ſtraitneſs is cauſed by thick and tough humours that ſtop the mouthes of the Veins and Arteries: Theſe humours are bred of groſs or much nouriſhment, and when the heat of the Womb is ſo weak that it cannot attenuate the humours, theſe either flow from the whole body, or are gathered in the Womb.

Some

Sometimes the veſſels are alſo cloſed by inflamation, or *ſcirhus*, or other Tumour, or are ſtopped by aſtringent Medicines, or by Compreſſion, or from a Scarre, or fleſh, or membrane that grows after a wound.

The retention of the Termes ſhows ſtraitneſs of the Womb, which hinders Conception; and this ſtoppage is known by Crudities abounding in the body, which are known by their ſignes; Sometimes thick flegme comes from the Womb, if there was a wound before, or the *ſecundine* was pulled out by force.

Stoppage of the Termes from an old obſtruction of humours is hard to be cured; if it be from a diſorderly courſe of aſtringents, it is more curable: If it be from a *Scirrhus*, or other Tumour that compreſſeth or cloſeth the veſſels that cannot be cured, the diſeaſe is incurable.

But for the means curative, obſtructions are taken away by the means mentioned in the cold and moiſt diſtemper of the Womb, flegme muſt be purged, and the Patient muſt be let bloud, as in ſtoppage of the Termes.

After univerſal evacuations, come to the obſtruction with Medicines that move the Termes, theſe take away the cauſe, as in the cold diſtemper of the Womb.

To remove Obſtructions of the Womb.

Take *Aſparagus roots*, *Parſley roots*, of each an ounce: *Madder roots*, half an ounce: *Red Peaſe*, half a handfull: *Penniroyal*, *Calamints*, of each a handfull:

Wall Flowers, *Dill Flowers*, of each two pugills; boil them in a ſufficient quantity of *Water*, ſtrain the Decoction, and adde Sirrup of *Mugwort*, an ounce and an half: Take hereof as you pleaſe.

Or for the ſame purpoſe, take *Birth-wort Roots*, *white Dittany Roots*, of each an ounce: *Cloves*, *Cinnamon*, *Galanga*, of each half an ounce: *Roſemary*, *Penniroyal*, *Calamints*, *Betony Flowers*, of each an handfull: *Annis* and *Fennel Seeds*, of each a dram: *Saffron*, half a dram, with *Wine*; or

Take *Mugwort*, *Marjoram*, *Calamint*, *Mercury*, *Penniroyal*, of each two handfulls, *Sage*, *Roſemary*, *Bayes*, *Camomile Flowers*, of each a handfull; decoct them in *Water*, and therewith foment the Groyns and bottome of the Belly.

Let her ſit in a Bath, made of the ſame Herbs up to the Navel, and after bathing, annoint about the Groyns and Privities, with *Oyle* of *Rue*, *Lillies*, and *Dill*; and uſe Fumes and Peſſaries, of which divers kinds are before preſcribed.

If the ſtraightneſs proceed, or be cauſed from other diſeaſes, then you muſt firſt cure thoſe diſeaſes with Medicines proper for them.

CHAP. LXXII.

Of opening the Veſſels of the Womb beſides Nature.

THe preternaturall diſtention, or ſometimes opening of the veſſells of the Womb, comes from great Fluxes of Blood, or overmuch blood flowing to thoſe parts.

As

As from much blood produced from the Liver, and evacuated and ſent out by the Womb; and contrariwiſe in ſome it flows out by the Noſe; for the blood is thin, hot, ſharp and chollerick, and by that means opens the mouth of the veſſells, which cauſeth the Flux of the blood.

Sometimes there is a Flux of blood and dilatation of the veſſells, from a great motion, as ſometimes from a long Copulation with a ſtrong man (but dry of Nature) whoſe virile member ſwells in thickneſſe above the ordinary ſize, and extends the veſſells, or compreſſes them.

It is likewiſe, cauſed by hard Labour in Child-bearing or Miſcarriage, or by a fall or ſtroke, or by ſharp and corroding humours, or the application of ſharp Peſſaries.

It alſo happens from the thinneſſe of the veſſells and looſneſſe, and the thinneſſe of the blood, or from much moiſture, or overmuch uſe of cold Baths.

If the veſſells are open, the ſigns are much blood,; the cauſes that open them you ſhall have thus: If the blood is produced from the Liver, then it drops and is thin, and there are ſigns of much blood, and thin; but if it be from bloud cauſed by motion, or ſharp and corroding humours, the bloud flows more, and there are clodders, and the veſſells are broke by ſharp Peſſaries or Suppoſitories.

If from thinneſſe of blood the woman is of a thin and looſe habit of body, the blood is thin, and ſhe hath uſed much Bathing.

If the veſſells open from much blood in a ſound

body, there is leſſe danger, and it is eaſier cured than in a *Cacochimy*, or ill habit of body.

For Cure of the firſt of theſe Diſtempers, which is called *Anaſtomaſis*, give ſuch Medicines as doe thicken without ſlime: as *Roſes*, *Myrtles*, *Medlars*, *Services*, *Pomgranate peels and flowers*, *Sanders*, *Corrall*, *Hartshorn*, *Cypreſſe-nuts*.

In the ſecond Diſtemper, which is called *Dieresis*, give ſuch Medicaments as thicken without ſlime: as *Comphrey*, *Plantain*, *Gum-tragacanth*, *Whites of Eggs*, *Troches of Amber*, *Bole*, *Starch*, *Rice*, *Quinces*, *Sanguis Draconis*, *Sarcocolla*, and *Izing-glaſſe*.

For more medicines in this nature we ſhall preſcribe, when we treat of overmuch flowing of the Termes.

CHAP. LXXIII.

Of a Diſeaſe in the Womb called Tentigo, *or* Satyriaſis.

THis Diſtemper is of the ſame nature as *Priapiſmus* in men, which is PRICK-PRIDE, or a violent ſtanding of the *Yard*, ſo is this *Tentigo* a venereous extenſion of a Womans Privy Member.

Tentigo is a Diſtemper in Women, when the *Clitoris* is overmuch increaſed: the ſubject of this Diſeaſe is the *Clitoris*, or Nervous piece of fleſh, which the Lips or Wings of the privities doe embrace, and which ſuffers erection in the act of Venery.

The

The ſigns of it are evident, for it hangs below the orifice of the Privity as big as the neck of a Gooſe. The cauſes of it are a great concourſe of humours, or nutriment, by reaſon of the laxaty of it, which happens by often handling or frication thereof. The Cure hereof is effected by diminution of the blood, and drawing out of the other humours: It is alſo neceſſary to uſe a cooling, refrigerating, and ſlender Dyet, and ſuch things as have a diſcuſſive faculty, as the *Leaves of the Maſtick Tree*, and the *Leaves of the Olive Tree.*

Secondly, the Cure muſt be performed by taking away the excreſcence: to which purpoſe gentle *Cauſticks* may be applied, as *Allome*, *Unguentum Ægiptiacum*, and that *Lye* whereof *Sope* is made, being boyld with *Roman Vitriol*, to which at laſt you may adde ſome *Opium*, and form the Compoſition into *Troches*. which being afterwards made into a powder, is to be ſprinkled upon the fleſhy excreſcence: At length the fleſh is to be cut away, either by binding hard, or by Section, care being had that you avoid an Inflammation.

There is another Diſeaſe which is called *Cauda*, which is a fleſhy Carnous ſubſtance, proceeding from the mouth of the womb, which ſometimes fills up the privy parts, and ſometimes thruſts it ſelf outwards like a *Tayle*. The Cure of this is the ſame with the former; onely if it come to Section, it may be done either with a Horſe Hair, or a Silken Thread wound about it, being firſt dipt in ſublimate water, or elſe with a Knife.

CHAP. LXXIV.

Of the narrowneſſe of the neck of the Womb.

THis Diſtemper is not ſo much or uſuall as too much wideneſſe or largeneſſe of the neck of the Womb; but ſometimes it happens, and then it is either the narrowneſſe of the womb it ſelf, or of the orifice of the womb. The ſigns hereof are the ſtoppage of the Courſes, followed with a depreſſing, or bearing down (as women term it,) and weighty pain.

The cauſe hereof is partly naturall from the Nativity, and partly varies according to the differences of the Diſeaſe: The difference is in this, it happning ſometimes, that this ſtraightneſs conſiſts in the exteriour orifice; whereby not only the free paſſage of the Flowers is hindred, but alſo the woman cannot enjoy Coition or Copulation with a man; ſo that it's impoſſible ſhe ſhould Conceive with Child, becauſe ſhe cannot receive in the mans Yard, and conſequently not the Seed into the Womb, becauſe the Yard cannot enter to injeſt it.

Sometimes the narrowneſs is in the interiour orifice of the Womb, into which the flowing retires back again, to the abſolute hindrance of Conception: Sometimes it is occaſioned by way of compreſſion, when the Caul being flatter then ordinary, lies upon the Neck of the Womb.

Sometimes the ſplaying of the Thighes, Stone in the Bladder, or ſome Tumour in the ſtrait Gut.

Some-

Sometimes it happens by the clinging of other parts together, which is cauſed either from the Birth: And then either the fleſh, which appears red, and is ſoft to the touch, intercepts the paſſage; or elſe the membrane which ſeems white, feels hard being touched.

In the cure of this, the uſe of moiſt Fomentations is very prevalent, and an inſection is to be made perpendicularly; great care being taken, for fear of hurting the neck of the Bladder.

The humour is next to be provoked forth, and a Tent dipped in ſome ſuppurating plaiſter is to be put up; the next day it is to be waſhed with water and honey, and cicatrizing plaiſters to be applyed; if it come after the birth, it is an Ulcer, and then either the ſides of the neck cling together: In this caſe either inciſion, or cauterization is to be uſed; or elſe there is a brawny ſubſtance, which muſt be cut away with a ſharp knife, or elſe ſome ſpungy and luxuriant fleſh, in which caſe drying and diſcuſſing Medicines are to be uſed, as *Birth-wort*, *Frankincenſe*, *Myrrhe* and *Maſtick*; afterwards you may apply things to eat it away; and laſt of all to cut it away by inciſion.

CHAP. LXXV.

Of Wheals, Condyloma's of the Womb, and of the Hemorrhoids.

THe Wheals are certain riſings in the neck of the Womb, cauſing pain and itchings there by their Acrimony.

The ſignes of them are an itching pain, and full of Scurff from that part; for the better ſearching of which the Inſtrument called *Speculum Matricis*, is to be uſed; the cauſes of this are certain Chollerick, ſharp, and Aduſt humours, and the like.

For cure: Amongſt the preparing Medicines, *Sirrup of Fumitory*, is much commended, and *Cichory*, with a decoction of *Lupines*.

Topicks, alſo are uſefull, that diſcuſs and mitigate the humours, as Bathes and Inſeſſions, and the waſhing of the place with *Wine* and *Nitre*, which is often to be uſed.

Theſe Wheals are diſtinguiſhed into two kinds, gentle and venemous, which are ſaid to be contagious, they are to be waſhed with a water made after this manner.

Take *Aloes*, a dram; of *Pin-duſt*, or *Flos æris*, half a dram: Powder theſe, and mingle them in *White-wine*, *Plantain water*, and *Roſe water*, of each an ounce: Keep it in a glaſs veſſel for a *Lotion*, or *Injection*.

Condyloma's, are a kind of ſwelling wrinkles in the Neck of the Womb, with pain and heat.

They are apparent to the Eye, ſo that they may be eaſily known; theſe wrinkles are like thoſe that appear in the hand, when you cloſe the fiſt; but they are much bigger when the Courſes flow.

They are cauſed by *Aduſt*, and *thick humours*, ſome of theſe are with an *Inflammation*, which have more pain and heat, and the ſwelling is hard; In the cure of which you muſt uſe *Inceſſions*, and Fomentations that eaſe pain. Some

Sometimes they come without any Inflammation, which if they be new come, are to be dryed up; if they be old, they are first to be softned, afterwards to be digested and dryed up; for which purpose, you may use the powder of *Egge shells*, burnt, or this Oyntment.

Take of the *Troches* of *Steel*, one dram, powdered, and mixt with a little *Oyle of Roses* and *Wax*, with half an ounce of the Juice of *Mullein*: If this profit not, the Warts are to be shaved off with a Knife, and astringent powder laid upon them.

The powder of *Mulberries*, is good to cure Warts and Tumours upon the Yards and Cods of men, and doubtless is no less effectuall in this disease in women, if use be made thereof.

The *Hemorrhoids* of the Womb are little *Tuberances* (like those of the Fundament,) produced in the Neck of the Womb, through the abundance of fetulent bloud: The subject is the Neck of the Womb, for where the veins end, there do grow these Extuberances, just as in the *Hemorrhoids*.

The signes are evident, and as easily seen by the help of the Instrument called *Speculum Matricis*: The women who are affected with this distemper, look pale, and are troubled with a *Wearinesse*.

The cause is a foul, and fetulent bloud, which flowing to the veins before it's season, and setling there, grows thicker, so that it cannot pierce the orifice of the veins.

They are cured by a revulsion of the humour; first by Letting Bloud in the Arme, secondly by

drawing it into another part, as by letting blood in the Heele. Sometimes theſe *Hemerrhoids* are very painfull, and are diſtinguiſhed from the menſtrues of the Termes by the pain which they bring: They are cured by mitigating and aſſwaging *Inceſſions*; as alſo by *Opiates* carefully applied: others without pain, to which the aforeſaid Remedies may be applied.

Others are open, and ſometimes run moderately (and then Nature is to be let alone;) or violently, ſo that thereby the ſtrength of the party is impaired, in which caſe a vein muſt be opened in the Arme two or three times: Putgations is alſo to be uſed by *Myrobalans*, *Tamarinds*, and *Rhabarbs*, and at length you muſt apply thoſe things which ceaſe the blood.

There are other Tuberances which are termed blind, out of which there iſſues no blood; they are cured by Blood-letting in young women, and ſuch as abound with blood; but the part is alſo to be ſoftned and fomented with things that ſoften and open the orifices of the veins, and diſpell the humours, ſuch are an Oyntment made of the *Pith of Colocynthis*, and *Oyle of ſweet Almonds*, or the *Juice of Capers* mixt with *Aloes*. The applying of *Leaches* is alſo in this caſe commendable.

CHAP.

CHAP. LXXVI.

Of the pain of the Womb.

WE need look after no other ſigns, or deſcription of this, than the relation of complaints of the Patient her ſelf; it affects both women that are free, and ſuch as are with Child: It happens ſometimes from corroding humours, eſpecially cauſed by Ulcers or vitious Flowers. The Cure whereof is referred to theſe heads; ſometimes it happens from a diſtention, cauſed either by curdled blood ſticking in the Cavity of the Womb, and then there is a copious flux of blood out of the womb, and the pain is fixed chiefly about the orifice of the womb; the right gut and the bladder being affected, by reaſon of the continuall deſire of the expelling forth of the humour. In the Cure firſt you muſt ſee to diſſolve the clotted blood, which is done by the uſe of *Treacle* diſſolved in Wine, and then proceed to evacuation, which is done by *Agarick*, *Aloes*, with the *Juice of Savin*, or the *Decoction of Roſemary*.

Sometimes it is cauſed by the menſtruous blood when the veſſells are more open, or the blood too thick, which happens through the overmuch uſe of cold drink, eſpecially when the woman is hot.

The Cure may be found in the Cure of the ſtopping or ſuppreſſion of the Termes, where you ſhall find variety of Remedies preſcribed for that purpoſe.

Sometimes it is cauſed by other vitious humours, which

which are collected and gathered together in the concavity of the womb, or adhering to the other veſſells, and then thoſe humours are to be removed with purging and evacuating Medicines.

Sometimes windy vapours are the cauſe hereof, which ſpring and ariſe from the heat of vitious humours cauſed by Copulation. It is cured by ſuch things as diſcuſſe the Wind; to which purpoſe it may not be amiſſe to uſe a Gliſter made of *Malmſey*, or inſtead thereof *Maligo Wine*, and *Oyle of Nuts*, of each three ounces, of *Aqua vitæ* one ounce, of *Oyle of Juniper*, and *diſtilled Rue*, of each two drams, and applied warm. Or a mixture of *Spirit of Wine*, and *Spirit of Nitre*, of each half a dram, *Sperma Ceti*, and *Oyle of ſweet Almonds*, or a Plaiſter of *Caranna* and *Tacamahaca* applied to the Navell.

Sometimes it is occaſioned by retention and corruption of the Seed, the Cure whereof you may find under the Title of Suffocation of the Matrix, and Fits of the Mother.

CHAP. LXXVII.

Of Ulcers *in the Womb.*

Ulcers in the Womb come from the ſame cauſes as *Inflammations*, or from the *Inflammation* it ſelf, or from abundance of ſharp and corroding humours preexiſting in the body, or from hard and difficult Labour, Abortion, or violent extraction of the birth, whereby the womb is torn.

All

All Ulcers in the neck of the womb, and in the privities of women, are perverſe to be cured, becauſe of the tenderneſſe and moiſture of the part, inſomuch that a very light excoriation requires great diligence to cure it, but eating and corroding Ulcers are the worſt, and ſuch as are deep rooted, and of long continuance, ſuch for the moſt part are not cured but by death. Venereall Ulcers alſo are not quite cured, unleſſe the whole body be firſt perfectly cured of the venereall diſeaſe, and the diſeaſe totally erradicated. But in all kinds of Ulcers which affect the Genitalls of women, they all admit of a Cure, except the *Cankrous* and *Venereall* Ulcer, which of it ſelf is not cured, as is ſaid before, without another intention. The method of curing the other Ulcers is, if the body be foule, impure, or flegmatick, firſt to evacuate thoſe ſuperfluities; for if theſe abound, and are carried to the womb as to a Sink, by their continuall moiſtning of theſe parts, they make the Ulcers the more ſordid, filthy, and difficult to be cured. In this caſe a ſparing and due courſe of Diet muſt be uſed, blood-letting, and purgations of the humours abounding; and ſweatings muſt alſo be appointed, which doe not onely cleanſe the whole body, but draw the moiſture from the place affected.

Beſides other things which are to be taken inwardly, this Decoction following is moſt convenient.

Take *Comphrey roots* one ounce, *Rhapontick*, *Gentian*, *Tormentill*, of each halt an ounce, *Leaves of Yarrow*, *Plantain*, *Scabious*, *Betony*, *Burnet*, *Self-*

Self-heale, *Adders tongue*, *Egrimony*, *Moonwort*, of each one handfull, *Tops of Mugwort*, *Centory the leſſe*, with *Flowers of Vervain*, and *St. Johns-wort*, of each two pugills, two *Nutmegs*, *Crabs Clawes in powder* two drams, *Anniſeeds* and *Fennell ſeeds*, of each two drams; cut them all ſmall, and decoct them gently in a ſufficient quantity of White-wine till a third part thereof be conſumed, then ſtrain it, and ſweeten the Colature with *Sirrup of Mugwort*, *Hyſop*, *Liquorice*, or *Scabious*, and give it to drink often; and to the place affected apply of the Colature, without Sirrups with a Spunge; if you adde a little *Album Græcum* to this Potion, it will be the more efficacious.

Theſe *Pills* following are likewiſe very effectuall in healing Ulcers of the Womb.

Take *Bdellium* three drams, *Myrrhe*, *Frankincenſe*, of each a dram, *Sarcocolla*, *Storax*, *Amber*, *Myrobalans chebul.* of each half a dram, *red Corrall* two ſcruples, with *Sirrup of Poppy*, make thereof a maſſe for Pills; of theſe you may give every other day a ſcruple, but if the pain be very violent, you may mix a little *Opium* therewith.

This following powder eſpecially ſtayes any flux of blood flowing out of the womb by reaſon of any leſion thereof, and heales the wound, or if there be an Ulcer it dryes the ſame.

Take *Acacia*, *Hypociſtis*, of each one dram, *Dragons blood*, *Hartshorn burnt and prepared*, *Juice of Tormentill roots*, *Plantain*, *Leaves of Moneywort*, of each half a dram, *Terra Lemnia* one dram, *Maſtich.*

ſtich. *Sarcocoll.* of each half a dram; make them all into a ſubtil powder, of which may be given a dram or more in four ounces of *Water of Shepheards-purſe*, and one ounce and a half of *Sirrup of Red-weed.*

Alſo *Sheeps milk* ſweetned with Sugar, and often drunk, helpeth forward the Cure of the Ulcers, and eaſeth the pain.

Turpentine waſhed, and ſwallowed in *Liquorice* or *Hyſop*, is approved of by many.

Or for hurts in thoſe parts beat the *White of an Egge in New milk*, and apply it to the privities.

Or if a woman be hurt thereabouts, let the part be waſhed with *Waters of Vervain*, *Self-heale*, and *Roſes*, and annointed with *New Butter*, wherein *Litharge* and *Tutty* have been prepared. And make two little bags with fine Linnen, wherein put the *Leaves of Marſhmallows*, *Vervain*, *Agrimony*, *Southernwood*, *Self-heale*, *Roſes*, which boyl in *Milk*, and apply them warm one after another to the part affected.

Then uſe warm Injections into the neck of the Womb, to heal the Ulcers there.

An Injection is thus made.

Take *Whole Barley* four ounces, *Lentills*, *Beans*, *Lupines*, of each one ounce, *Roots of Ireos* two drams, *Century the leſſe*, *Wormwood*, *Horehound*, of each half an handfull; decoct them in *Whey*, and in the Colature diſſolve a little *Honey* of *Roſes*, or *Hydromel*, and inject it with a Serringe.

When

When there is Putrifaction,

Take *Hydromel*, half a pint: Juice of *Smallage*, two ounces: *Mirrhe* in powder, one dram: *Allome*, half a dram: Mix them for an Injection, or you may inſtead of *Allome*, adde a little boiled *Wine*, and *Aloes*, it will mundifie the more.

Alſo the *Gall* of an *Oxe*, with an equall quantity of *Honey* of *Roſes*, and *Goats Milk*, or any other new *Milk*, being injected with a Serringe, doth excellently mundifie and cleanſe filthy Ulcers; likewiſe the *Unguent. Apoſtolorum*, and more powerfully *Unguent. Egiptiacum*, injected in any proper Liquor, are to be preferred where there is great corruption; alſo the Electuary of *Hiera*, or *Benedicta laxat.* diſſolved in Milk, may be uſed in like manner.

Another Decoction which dryes and heals Ulcers.

Take Roots and Leaves of *Comphrey*, *Biſtort*, *Plantain*, *Egrimony*, *Shepherds Purſe*, *Horſe-tail*, *Sanicle*, *Mouſe-ear*, *Yarrow*, *Winter Green*, *Knotgraſs*, *Silver Weed*, *Garden Daiſies*, *Ceterach*, *Sideretis*, *Swallow-wort*, *Roſes*, of each one handfull: *Mace*, *Zedoary*, *Galanga*, of each one dram: *Crabs eyes*, *Sperma Ceti*, *Mumy*, *Bole Armonick*, *Terra Sigillata*, of each four ſcruples.

The Herbs being bruiſed and cut very ſmall, and the other made into a groſs powder, decoct them in a ſufficient quantity of *Wine* and *Water*, to the conſumption of a third part; ſtrain it, and ſweeten the Colature with Sirup of *Mugwort*, and give the Patient two or three ſpoonfulls thereof in a morning faſting.

This

This Decoction is alſo of excellent uſe to be injected by a Serringe, although the Juices of the ſaid Plants, are of more efficacy then the Decoction.

Then to dry the Ulcer, uſe this Powder.

Take *Litherage*, infuſed in *Vinegar*, dryed and powdered: *Tutty* prepared, or inſtead thereof *Lapis Caluminaris*, *Ceruſe*, *Flower* of *Sulphur*, *Dragons Bloud*, *Acacia*, *Hypociſtis*, of each one dram: Make them into a moſt fine powder, whereof put a dram at once into an injection.

When you would ingender fleſh in a hollow Ulcer, make this Sarcotick powder following.

Take Roots of *Ireos*, *Birth-wort*, *Comphrey*, of each one dram: *Mirrhe*, two drams: *Aloes*, one dram: *Frankincenſe*, *Sarcocolla*, of each four ſcruples: *Nutmeg*, two ſcruples: *Litharage* prepared, half a ſcruple: Make of them a ſubtle powder, and reſerve them for the uſe aforeſaid: This powder may be diſſolved in *Plantain water*, or *Water* of *Oaken* Leaves, with a little *Honey* and the White of an *Egge*, which mixture may be injected to the quantity of ſix ounces.

Fomentations and Inceſſions, do alſo profit, if there be Ulcers in the Privities, for their virtue doth pierce into the inward neck of the Womb; and if there be any Ulcers there, do dry them, and eaſe the pain: They may be prepared of the Decoction of thoſe Simples, whereof the Injections are preſcribed to be made, to which alſo ſometimes Mettals, as the filings of Iron may be added.

Peſſaries, may alſo be formed of ſome fit matter

matter proper for this Subject, as for example.

Take *Gooſe* and *Hens* Greaſe, of each one ounce: *Harts-horn*, half an ounce: *Wax*, two drams: *Litharge prepared*, *Lapis Caluminaris*, *White Dogs-turd*, *Dragons blood*, *Juice of Hypociſtis*, of each one dram, *Flower of Sulphur*, and *Allome*, of each half a dram, *Opium* ſix grains; beat thoſe which are to be beaten, and ſearce them, mix them, and form thereof a Peſſary of the bigneſſe of ones middle finger, then cover it over with *red Silk*, or fine *Linnen*, and tie a long double Thread unto it, and put it up into the neck of the womb; or put the powder in a little bag made of *red Silk*, and form a Peſſary thereof, adding a little *Cotton*, and with a thread or ſtring tied to it, put it up when the Patient goes to bed, and let it lie ſix or ſeven hours there, and then take it out again.

But Peſſaries which have *Opium* in them, ought not to be retained in above the ſpace of half an hour, leaſt the Nervous and Membranous part doe receive hurt, from a peculiar noxious quality of the *Opium*.

A Bath for Ulcers in the Womb or Reins.

Take *Roots of Valerian*, *Smallage*, and *Yarrow*, of each four handfulls, *Myrrhe*, *Opopanacum*, of each one quarter of an ounce; boyl them altogether in a ſufficient quantity of fair Water, untill a good part thereof be conſumed, then let the Patient ſit therein up to the Navell.

Let the Patient in this Diſeaſe uſe ſuch Meats and Drinks as dry and cleanſe the body, and make good blood,

bloud, beware of Fiſh, and ſuch moiſt meats, and abſtain from much motion of the body; but (as I ſaid before) if the Ulcers proceed from the *French Pox*, then you muſt cleanſe the body of that diſeaſe before the Ulcers can be cured.

CHAP. LXXVIII.

Of Itchings of the Womb.

THis effect, is much like to the *Furor Uteri, & Magnitudo Nympharum*, all ſtimulated by *Venus*, of which it is beſides my preſent intention to ſay much here: But for cure are commended, *Lettice*, *Purſlain*, *Mints*, the green Leaves of all theſe, eaten in a Sallet, at Supper with *Vinegar* and *Oyle*; but when theſe cannot be had, make this Electuary, which will be profitable.

Take *Conſerve* of the *Flowers of Water Lillies* and *Mints*, of each one ounce: *Lettice Condited*, ſix drams: *Seeds of Agnus caſtus*, one dram and a half: *Seeds of Rue*, half a dram: *Corall*, one dram: *Camphire*, one ſcruple, *with Sirrup of Purſlain*, or *Conſerve of Roſes*: Make of theſe an Electuary.

A Sirrup convenient for the ſame.

Take *Juice of Lettice* and *Purſlain*, of each two ounces: *Juice of Mint*, half an ounce: *Water of Roſes* and *Violets*, of each one ounce: *Vinegar of Roſes*, half an ounce: *Sugar*, two ounces: Boil them to a Sirrup, and take an ounce often.

Outwardly make an Unction for the Reins in this manner, take *Oyle of Water Lillies*, two ounces:

Juice of Lettice, one ounce and a half; boil them to the consumption of the Juice, then adde half a dram of *Camphire*, and white *Wax*, sufficient to make it an Oyntment.

Anoint also the Privities and Reins with *Unguentum Camphoratum*, *Refrigerans Galeni*, adding thereto a little *Camphire*.

Plates of *Lead*, are likewise good to be worne upon the Reins of the back.

CHAP. LXXIX.

Of the Stopping, or Suppression of the Termes.

THe *Termes* are called *Menstrua*, *quasi Monstrua*, because it is a monstruous thing, which amongst all other Creatures, happens only to a Woman: or they are called *Menstrua*, because they do, or should flow every Month in women that are of age, capable of Copulation: They are likewise called *Flowers*, because when a Tree comes to bear Flowers, Fruit follows, and a woman that hath them in due season, is apt to procreate, otherwise not.

So that by the institution of nature, it is necessarily provided that all Women should have these monthly purgations, because of the temperature of their Sex; it must needs be, that if they be suppresst, or stopped, there follows to the woman much perill, and many distempers; and on the contrary, if they have them according to the law of nature, it preserves their health, and keeps them from many distempers.

The principal causes stopping the Termes, are four,

four: 1. Viciouſneſs of the Womb, and the veſſells appertaining to it. 2. Corruption of the Bloud. 3. The viciouſneſs, or ill habit of the whole Body. 4. The viciouſneſs of the faculties of the Body, to which all other cauſes may be referred.

Firſt the Termes are diminiſhed, or ſuppreſt by reaſon of the Womb, and the veſſels belonging unto it, by which the Termes ought to be purged, if therefore the Womb labour under any diſeaſe, as it is ſubject to many, that may cauſe a ſtoppage of the *Termes*; therefore that muſt be brought to a better habit, with fit Medicaments, uſed in time for a convenient Remedy.

Secondly, there doth happen diſeaſes of imtemperatures, which are various, ſimple, and compound, ſome with matter, and ſome without matter, partly coming by nature, and partly from the Birth, and partly growing in time againſt nature, as hardneſs and thickneſs, of which I have ſpoken already.

Then there are diſeaſes of intemperateneſs with matter, as Inflammations, Swellings, Tumours, and Cancers, againſt Nature.

There are alſo other diſeaſes, as Ulcers, Fiſtula's, Impoſtumes, and the like, which the Womb is ſubject unto, which alſo impedite the Courſe of the *Termes*.

The ſecond cauſe of the ſuppreſſion of the *Termes* is the corruption of bloud, which may be either too thick, or too glutinous, by reaſon of the vitious thickneſs of the humours, the dyet, and many other cauſes frequently hapning.

The third cauſe which hinders the *Termes*, is many times the vitiouſneſs, and ill habit of the whole body, that it ſends not bloud ſufficient to the womb, for this matter to be digeſted of, the humour inclining to other parts of the body, either cauſed by ill Dyet, or too much Exerciſe, as often it comes to paſs in ſome Ruſtick women; whereby their temperament becomes ſo hot and dry, almoſt inclining to the nature of men.

4. A fourth cauſe of the hindrance of the *Termes*, is the weakneſs of the woman in generall; whereby the bloud wanting power for concoction, runs to ſome other parts of the body; and ſo long as the woman labours under that weakneſs, the Flux of her Flowers is hindred, if not altogether ſtopped, though outwardly no viſible ſigne may appear, but only the meer Relation of the party afflicted; yet the differences thereof, may be judged by the cauſes and accidents attending it, and the part of the body thereby afflicted: Whether the whole body be vitiated or diſeaſed, or the defect be in the Womb, or Veſſels, as that the mouth of the Womb be diſtorted, and turned aſide out of it's due place, or ſome other impediment thereabout, or if there be a perpetuall ſuppreſſion of the *Termes*, then it plainly ſhews ſuch a woman to be abſolutely barren.

If the obſtruction come by weakneſs of the veſſels and expulſive power, then it is perceived by immoderate heat, great thirſt, a ſwift and ſtrong pulſe, head-ach, and many other ſignes of heat.

Or if the cauſe thereof ariſe from cold; then the woman

woman is dull, drowzy, and much given to ſleepineſſe, but without any thirſt; the puiſe beats very ſlow, and the urine is of a loathſome colour. If the Diſeaſe proceed from ſome inward Cauſe, it is diſcovered by the fatneſſe or leanneſſe of the party.

This obſtruction uſually brings to the afflicted party, not only barrenneſſe, but oftentimes the Falling-ſickneſſe, Suffocation, Swellings, and Impoſtumes of the womb, and the other parts appertaining thereunto much dulneſſe, and drowzineſſe over all the body; coughing, difficulty of breathing, the dropſie, detention of urine, coſtiveneſſe, heavineſſe of mind, pain in the head, and many other infirmities. Now therefore to proceed to the Remedies: in the firſt place the belly muſt be looſened, which may be done firſt by a Gliſter thus.

Take *Flowers of Camomile* and *Mugwort*, of each an handfull, *Anniſeeds* and *Fennell ſeeds*, of each an ounce; make a Decoction thereof in water, then take a pint of this Decoction, three drams of *Oyle of Camomile*, a little *Brown Sugar*, and make thereof a *Gliſter*, and ſo give it.

You may alſo looſen the belly with *Hiera*, *Benedicta laxativa*, *Caſſia*, *Sirrup of Roſes ſolutive*, and the like; then prepare the humours after this manner.

Take *Sirrup of Mugwort*, and of the *five Roots*, of each one ounce and a half, *Oxymel. ſimpl.* one ounce, *Water of Mugwort* and *Motherwort*, of each two ounces, *Penniroyall* and *Nep*, of each one ounce, mix it for a *Julip* for three doſes, ſweeten it a little with *Cinamon-water*.

Or uſe this preparing Decoction.

Take of the five opening Roots macerated in wine, of each half an ounce, *Roots of Polipody*, *Eringo*, of each five drams, *Valerian* half an ounce, *Mugwort*, *Penniroyall*, *Motherwort*, *Balm*, *Nep*, *Chamedrios*, *Chamepitis*, *Time*, of each one handfull, *Tops of Hops*, *red Peaſe*, of each one pugill, *Bayberries* half an ounce, *Anniſeeds* and *Fennell ſeeds*, of each two drams, *Parſley* and *Gourd ſeed*, of each one dram, *Cinamon* two drams, *Flowers of Roſemary*, *Elder*, *Bugloſſe*, *Borrage*, of each one pugill; cut and bruiſe them all groſsly, and decoct them in equall parts of Wine and Water, and of the Colature give ſeverall mornings faſting, ſweetned with Sugar.

Or the following Decoction may be often uſed.

Take of the Hearbs *Hyſop*, *Penniroyall*, *Betony*, *Mugwort*, *Balm*, of each one handfull, *Roots of Madder*, *Elecampane*, *Polipody*, of each half an ounce, *Eringo* one ounce, *Fennell ſeeds*, *Parſley*, of each three drams, *Cardamoms* one dram, *Bark of the Root of Capers* two drams; make an Infuſion of all theſe in hot water by the ſpace of ſeven hours, afterwards boyl them to the conſumption of half the water, ſo that there may remain a pint and a half of the Colature, in which diſſolve *Sirrup de Biſantiis*, *Sirrup of Mugwort*, of each an ounce and a half, *White Sugar* three ounces, *Cinamon water* two ſpoonfuils; of this Potion drink every morning for ſix dayes.

Another

Another digesting Potion.

Take *Water of Penniroyall*, *Mugwort*, *Marjoram*, *Balm*, *Motherwort*, of each three ounces, *Sirrup of Fumitory*, *Mugwort*, of each two ounces, *Hyssop* one ounce and a half, a little *Cinamon water*, mix them for a digesting Potion, and give three ounces at a dose.

The matter being attenuated, made thin, and prepared for expulsion, let it be purged thus.

An Evacuating Potion.

Take *Roots of Cichory*, *Eringo*, *Polipody*, *Madder*, of each half an ounce, *Tops of Mugwort* one handfull, *Seeds of Annis*, *Fennell*, *Parsley*, of each one dram, *Seeds of Carthamum* half a dram, *Leaves of Sena without stalks* one ounce, *Rhabarb* two drams, *Agarick trochiscated* one dram, *Diagrid.* six grains, decoct them in a sufficient quantity of *Parsley* and *Balm-water*; in four ounces of the Colature dissolve *Sirrup of Roses solutive* one ounce, and one dram of *Cinamon-water*, give it in the morning, and fast after it three hours.

On the following dayes when the time of the Termes drawes nigh, proceed to more strong Remedies, such as

Take *Piony root* one ounce, *Eringo*, *Valerian*, *Madder*, of each half an ounce, *Rind of Capers*, *Cichory*, of each two ounces, *Polipody* one dram and a half, *Dittany* one dram, *Mugwort*, *Penniroyall*, of each one handfull, *Tops of Fumitory* half a handful, *Fennell seeds*, *Parsley seeds*, of each one dram, *Leaves of Sena* one ounce, *Raisins of the sun stoned* half an

ounce, *Calamus Aromaticus* two drams, *Cassia lignea* four scruples; cut and bruise them, and macerate them the space of twelve hours in the *Waters of Betony*, *Mugwort*, and *Fennell*, in a warm place, afterwards decoct them in a vessell covered, to the consumption of a third part, strain it, and adde to the Colature *Rhabarb in powder* two drams, *Squinanth* one scruple, *Flowers of Elder*, *Roses*, *Borrage*, of each one pugill, *Agarick trochiscated* one dram; tie these up in a little bag, or piece of Linnen, and decoct them over a gentle fire, till you have drawn out the strength of them, then strain it and reserve the Colature for your use, to which adde *Sirrup of Mugwort*, *Roses solutive*, *Fumitory*, enough to sweeten it, take hereof ten spoonfulls or more at a time, according as it works.

To such as are of tender natures, especially Virgins, give more gentle Medicines; and because bitter things provoke the Terms, you may give Pills, such as these.

Take *Aloes siccatrine* one dram and a half, *Agarick*, *Rhabarb*, of each one dram, *Myrrhe*, *Gum Ammoniacum dissolved in Vinegar*, *Gentian Root*, *Assarabacca*, of each half a dram, *Spikenard Cinamon*, *Mastick*, of each one scruple, *Saffron* five grains; powder them and search them, and make them into a masse with *Sirrup of Mugwort*, of which form little Pills, whereof the dose may be a dram; and if you would have them purge more adde *Diagrydium*.

Pills

Pills to provoke the Termes in more ſtrong and Ruſtick Bodies.

Take of the Maſſe of the *Pill Aureæ, Aggregat.* of each two drams, *Pill Fætid* and *Hiera Compoſit.* of each four ſcruples, *Diagrid.* one ſcruple, *Trothiſ. alhand.* half a ſcruple; labour them well in a Mortar with a hot Peſtle, adding *Sirrup of Roſes ſolutive* one dram, *Chymicall Oyle of Anniſeeds* half a ſcruple; make Pills thereof with *Gum Dragant* diſſolved in *Cinamon water*, of which let the Patient take two ſcruples every morning the Terms uſe to flow.

Take of the powder of *Hiera Picra* three drams, *Electuary lenetivum* three drams, mix it into a *Bolus* with *fine Sugar.*

The opening of a vein, or Letting blood, is very proper for this Diſeaſe, if it appears that there be a plenitude, or rather a corruption or vitiouſneſſe thereof, it is properly to be drawn from the lower parts of the body, as the Foot, ſometimes from the Thighes by Cupping-glaſſes, or the Hemerrhoids by Leaches; uſe alſo good Dyet, Abſtinence and Exerciſe.

Of Simples which provoke the Termes, are *Smallage roots, Fennell roots, Kneeholm roots*, and the *Roots of Parſley, Madder, Aſſarabacca, Valerian*, and *Elecampane.*

Take *Seeds of Lupines, Sperage, Parſley, Smallage, Annis, Fennell, Cummin:* of Hearbs take *Cinquefoile, Mugwort, wild Mints, Harts tongue, Marjoram, Fetherfew, Wormwood, Juniper, wild Time,*

Time, *Lovage*, *Maidenhair*, *Southerwood*, and *Turpentine waſhed*. Stronger Simples to provoke the Terms are, *Hemlock*, *Rue*, *Century*, *Savin*, *Euphorbium*, *Sagapenum*, *Ammoniacum*, *Myrrhe*, *Aſſa fœtida*, *Muſtard ſeed*, *Celandine roots*, *Coloquintida*, *Pepper*, *black Hellebore*, and *Boras*: but beware how you meddle with any of theſe laſt mentioned, without advice of the Learned.

A Sirrup to remove obſtructions in the body which hinder the flowing of the Terms.

Take *Madder* two ounces, of the *Roots of Lovage*, *Sperage*, *Cypreſſe*, and *Graſſe*, of each an ounce and a half, *wild Tanſie*, and *Balm*, of each two ounces, *Spica Indiæ*, half a dram, *Liquorice*, *Currans*, *Roſemary flowers*, and *Stœchados*, of each an ounce, ſix ounces of *Honey*, and nine ounces of *Sugar*, boyl it into a Sirrup, and take thereof two ounces at a time.

Troches for the ſame.

Take *Myrrhe* a dram and a half, *Lupines* two drams and a half, *Rue*, *Water-Mints*, *Comin*, *Madder*, *Elecampane roots*, *Sagapenum*, *Opopanacum*, of each a dram; make thereof *Troches* with the *Juice of Mugwort*, and give half an ounce thereof in the decoction of *Juniper-berries*, made with Fountain Water.

Outwardly uſe Baths, Lotions, and Fomentations, as

Take *Camomile flowers*, *Mugwort*, *Calamint*, *Dittany of Creet*, *Briony*, *Savin*, of each one handfull, *Anniſeeds*, *Fennell ſeeds*, *yellow Carrot ſeeds*, and

and *Ameos*, of each one ounce, mix them altogether, and therewith make a decoction in Water.

You may likewiſe uſe Injections, and Peſſaries or Suppoſitories to be put up into the womb.

Peſſaries made of *Aromatick* and odoriferous things are very good, as

Take *Gum labdanum the beſt*, two parts, *Benzoin* and *Myrrhe*, of each one part, *Musk* one part, mix them with a ſufficient quantity of *Oyle of white Lillies*, ſo make it into a fit form, and put it up.

Peſſaries more ſtrong in operation, are ſuch as are compounded of *Coloquintida*, *Briony*, *Scammony*, *Savin*, and the like; as

Take *Ox gall*, *Juice of Briony*, of each one ounce, *Pulp of Coloquintida* two drams, *Myrrhe* one dram; make this into the form of a Peſſary, and ſo put it up.

You may alſo uſe Fumes and Suffumigations, after this manner.

Take *Benzoin*, *Storax*, *Calamint*, *Bdellium*, *Myrrhe*, of each one dram, *Oyle of Spike* a ſufficient quantity to make it into Pills or Troches.

Theſe you muſt put on a pan of Coals, and the woman is to be comodiouſly placed over it, that ſhe may receceive the fume up into the Matrix, through a veſſell or Funnell fit for that purpoſe, which ſhould be broad at the end next the fire, to receive all the ſmoak, and with a narrow neck like a Funnell, to inject the ſame into the Matrix: But leaſt theſe Fumigations ſhould cauſe the Head-ache, as they are apt to doe, you muſt be carefull to cover and fortifie the

the woman well with Clothes, to keep the vapours from aſcending to the head.

Laſtly, you may amongſt other externall Remedies make uſe of *Unguents* and *Plaiſters*, of which I ſhall give you two examples, and diſpatch this ſubject.

A Plaiſter to move the Termes.

Take *Penniroyall*, *Calamint*, *Dittany*, *Mugwort*, of each one handfull, *Cinnamon*, *Cloves*, *Myrrhe*, *Balſome*, of each one dram, *Peaſe-meal* a pound, mix them with White-wine upon the fire, and make thereof a Plaiſter, and apply it to the *Pudenda*.

An Oyntment for the ſame.

Take *Muſcilage of Fleawort* and *Linſeed*, of each an ounce, *Butter unſalted* two ounces, *Hens-greaſe*, *Ducks-greaſe*, *Gooſe-greaſe*, of each half an ounce, *Ammoniacum* a quarter of an ounce, *Oyle of Seſamum*, *Oyle of ſweet Almonds*, of each five drams, *Wax* ſufficient to make it into a Salve; with this *Unguent* annoint the body behind and before from the Navell downward, but not before you have uſed the other inward and outward means before preſcribed.

Let the Patient in this Caſe avoid all ſlimy meats, hard, ſalt and binding things, which are hard of digeſtion; omit hatred, ſorrow and melancholly, as much as poſſibly; and alwayes in the Cure of this Diſtemper, begin with the mildeſt Remedies firſt, proceeding afterwards to ſtronger if the firſt take not effect.

Thus much of the ſuppreſſion or ſtopping the Terms,

Termes, now we proceed to ſpeak of its contrary affect, which is the immoderate Flux of the Terms, which is a Diſtemper women are alſo ſubject unto.

This Infirmity oftentimes brings with it to the party therewith afflicted many other Diſtempers, as great weakneſſe, ſickneſſe, pains in the back and ſtomack, loſſe of appetite, ill digeſtion, dropſies, conſumption, and the like.

The cauſes hereof happen ſometimes by a fall, blow, thruſt, overſtraining, too much exerciſe, overheating the body, and thereby making the bloud thin and fluxible, It is alſo cauſed by ſome unnaturall and untimely birth, breaking of a vein, or ſome bruiſings in the womb, or through ſome weakneſſe in the retentive faculty, and too much ſtrength of the faculty expulſive, and too much moiſture, and ſlipperineſſe in the Matrix. Many ſuppoſe the immoderate flux of the Termes, and the continuall iſſue of women to be one and the ſame Diſeaſe; but they erre in that opinion, for they are two ſeverall and diſtinct Diſeaſes (as *Galen* ſaith) for in the ſuperfluous flux of the Terms blood onely iſſueth, as it uſually appeareth in the naturall monethly purgations, but onely it flows immoderately; but in the iſſue or flux of women, not onely blood, but various excrements, ſometimes watry and of another ſubſtance, are avoyded.

The *Termes* flow immoderately, either when they flow exceſſively, and beyond meaſure, in a ſmall time, or when this Flux continues many dayes beyond it's naturall courſe and time; the one is like violent,

violent, ſudden, and haſty ſhowers, the other like a ſlow Rain, continuing a long time.

If this immoderate Flux, proceed of too much bloud, then the colour of the *Termes* will be pale and whitiſh; if they come of Choller, then the Flowers will incline to a yellow colour.

If Melancholly be the abounding humour, then are the Flowers of a blewiſh, black, or dark colour; by the colours, you may judge of the humour which abounds, and provide a Remedy accordingly, of which I ſhall give you ſome, both inward and outward.

In the firſt place, beware of hot things, and if the body be groſs, and abounding with bloud and humours, that nature ſeems to expulſe it this way; do not ſtop it ſuddenly, but firſt purge and prepare the body.

If the body be very full of bloud, you may open the *Baſilica* vein, and ſeek to reverſe it that way.

If it appear to come of Choller, or if any other peccant humour abounds, purge that humour with proper Medicines, uſing moderate aſtringents with it.

Let the party abſtain from hard labour, and ſlimy, thin, and wateriſh meat.

Vomits are good to ſtay, and turn the courſe of the humour, that they flow not downwards.

Inwardly you may uſe *Sirrups*, *Decoctions*, *Pills*, *Electuaries*, *Confections*, and the like.

For a *Sirrup*, take *Sirrup of Endive*, one ounce: *Sirrup of Purſlain*, half an ounce: *Decoction of Egrimony*

grimony and *Plantain*, four ounces; mix them together, and make them into a *Sirrup*, and ſo take it as you pleaſe.

An Electuary.

Take Conſerve of *Roſes*, two ounces: Of *Water Lillies*, one ounce: *Pearl* prepared, and burnt *Hartshorn*, of each half an ounce: *Bole Armonick*, and *Terra Lemnia*, of each half a ſcruple: Mix them together with *Sirrup of Plantain*.

A Bolus for the ſame.

Take Conſerve of *Roſes*, half an ounce: *Philonium*, *or requies Nicolai*, two ſcruples: Mix them for a *Bolus*: But this is not to be uſed, but when extremity requires.

A Powder to ſtay the immoderate Flux of the Termes.

Take *Species tria ſantali*, *Diarrhodon Abbatis*, of each a dram; *Coriander*, two ſcruples and a half: *Bloud-ſtone* waſhed, one dram: *Shepherds Purſe*, two ſcruples: *fine Bolus*, half a dram: *Roſes*, *Coral*, of each half a dram: *Cinnamon*, a quarter of an ounce: Make them all into a fine Powder, and mix with them a ſufficient quantity of fine *Sugar*, and thereof take as you pleaſe in Broth, or ſtrewed on Meat.

Another effectual Powder for the ſame.

Take fine *Bolus*, one dram: *Terra ſigillata*, two ſcruples: *Tormentill*, half a dram: *Shepherds purſe*, one ſcruple: *Pearl* prepared, one dram: *Species de gemmis frigid.* one dram and an half: *Pomgranate Pills*, half a ſcruple: *Roſes*, *Saunders*, *red Corall*,

of

of each one ſcruple: *Sugar*, three ounces: Mix them all together, and make them into a fine powder, whereof take half a dram at a time in Broth, or ſtrewed on Meat.

An Electuary for the ſame.

Take Conſerve of *Roſes*, ſix ounces: Conſerve of *Borage*, *Bugloſs*, *Balme*, of each one ounce: *Bolus* prepared, one dram: *Pearl* prepared, two drams: *Species de gemmis frigid.* one dram: *Cinnamon*, a dram: Mix theſe together, and make an *Electuary* thereof.

A Confection to ſtay the ſuperfluous Flux of the Termes.

Take Conſerve of *Roſes*, three ounces: *Mermalade of Quinces*, two ounces and an half: Conſerves of *Borage*, *Bugloſs*, of each one ounce: *Bolus* prepared, one dram and an half: *Pearl* two drams and an half: *Tormentill*, two ſcruples: *Red Saunders*, one dram: Mix them together, and make a *Confection* thereof, with Sirrup of *Myrtles*.

The Confection of *black Cherries*, and *Preſerved Barberryes*, are good in this diſtemper.

So is alſo a Toſt of Bread ſteeped in *red Wine* and *Nutmeg* in powder ſtrewed thereon, and ſo eaten.

Alſo for the ſame purpoſe, take burnt *Harts-horn* and *Nettle ſeeds*, of each a like quantity; make them into a fine powder, and take thereof a dram at a time in *Plantain water*, with about a ſpoonfull of the Juice of *Yarrow*.

A

A Gliſter to ſtay the overflowing of the Courſes.

Take *Fetherfew*, *Balm*, *Rue*, *Scabious*, *Roſemary-flowers*, *Southernwood*, *Comin*, *Bay berries*, *Caſſia wood*, *Caſſia fiſtula*, of each a dram & a half, *Dilſeeds*, *Anniſeeds*, of each a handfull and a half, *Shavings of Ivory* two handfuls; boyl them all together over a gentle fire in two quarts of water, till half be conſumed, and then ſtrain it out, and take of this decoction twelve ounces, *Oyle of Seſamum*, *and Rue*, of each half an ounce, *Indian Salt* one dram, *Diacaſtoreum* three drams, temper them all well together, and adminiſter it very warm.

A Peſſary to ſtop the immoderate flowing of the Courſes.

Take *Juice of Plantain*, *Juice of Sloes*, and *Juice of Pimpernell*, and make a Peſſary thereof with *Cotton*.

A Cataplaſme for the ſame.

Take *Wormwood*, *Knotgraſſe*, *Nightſhade*, of each a like quantity, pownd them together, and ſtrain out the Juice, then temper it with *Rye meal*, a ſufficient quantity to make it into the ſubſtance of a *Pultis*, and lay it all over the Belly, from the Navell to the Privities.

A Salve to ſtop the ſuperfluous Flux of the Terms.

Take *Comin*, *Caraway*, *Rue ſeed*, *Ameos*, of each one dram and a half, *Rozin* three drams, *Oyle of Dill* two ounces, *Oyle of Olive* one ounce, *Lignum Aloes*, *Cloves*, of each half a dram, melt the *Rozin* in the *Oyle*, and mix the other things with it, being firſt made into a fine powder, and incorporate them

altogether by ſtirring over the fire untill it become a thick Salve. With this Unguent annoint the Hips and Reins; it is excellent to ſtop the ſuperfluous flux of the Terms.

Let the manner of Dyet be ſuch as is nouriſhing, and breeds good Juice, and is of eaſie digeſtion (if you can get it) eſpecially ſuch as thickens the blood, and hinders the fluxibility thereof: Birds of the Mountains, and all Land Fowls are commendable Dyet.

Let their Drink be aſtringent, ſuch as red Wine; or uſe to quench Steel in their Drink; or boyl therein the Leaves, Seeds, and Roots of *Plantain*.

CHAP. LXXX.

Of the Flux *of the* Womb, *or the* Whites *in Women.*

SOmetimes by reaſon of an ill habit of the body; the womans monethly purgations are ſtopped, or flow ſlowly; or ſometimes abound: and again ſometimes all humours find their vent that way, and this affection is called *fluor muliebris*, and is an univerſall purgation of the body by the womb, but the womb it ſelf not affected. This affect happens moſt in women that are full of flegmatick and looſe fleſh. This ſymptome happens in ſome every day, in others after their monethly purgations, and in ſome after two purgations onely; this the Phyſicians call *menſtrua alba*, and *profluvium uteri*: I have told you before, that the immoderate flux of the Terms and the Whites, are two ſeverall Diſeaſes; and although this

this Whites hath great affinity with the *gonorrhea*, or Running of the Reins, which is the involuntary issue of the naturall Seed, and is like the matter sometimes flows from an ulcer of the womb: yet this Disease is to be distinguished from all them; for, the Running of the Reins in men, and the Whites in women cannot be all one, yet women may have the Running of the Reins, and is very like the Whites; I mean the issue is, but the causes and symptomes are different, so that I say we must distinguish between them; for the Running of the Reins is peculiar to common and unchaste women. This Flux may proceed either from too much Cold, or from unnaturall Heat, and hath many differences, which will appear by the colour of the excrements which flow or issue, which are sometimes red, sometimes pale, sometimes yellow, sometimes black, and sometimes white, green, thick, and contrariwise sometimes watry: Now from the kinds or differences may be known the quality of the peccant humour; as if the issue be red, blood is the cause, and it flows from thence; if pale or yellow, black Choller cause it; if white, it proceeds from flegme; if it be thin and watry, there are in the body a redundancy of superfluous humours. It is therefore principally materiall in this affect, to find whether this Flux be a *gonorrhea*, that is an involuntary Flux of the natural Seed, which is a Disease incident both to men and women, and springs in both Sexes from the same causes, and in that women and men do labour under the same symptome: I know it is usuall amongst women to call the white

Flux of the womb, and the *gonorrhea*, or Running of the Reins all by one name, *the Whites*, not knowing the differences and causes: now the principal causes of the Running of the Reins proceeds from immoderate, excessive, and most usually unlawfull venery: but the proper cause of the Whites, is too much superfluity of excrements; but where and how these excrements are engendred, there is diversity of opinions. Some say the cause is a daily begetting of corrupt humours in the principal parts. Others hold that it proceeds onely from the womb and spermatick vessells. Another opinion there is, that it flows onely from the Reins, the womb being not at all affected therewith. But *Galen* plainly demonstrates, that the whole body is affected with this issue, although it purge through the womb, and doth evacuate it self from the Reins, and by that means it happens (as I said but now) that this Disease is most incident to flegmatick and weak women.

Now for the Cure of this Infirmity: first of all take it for a generall Rule, that in all things naturall, a strict course of Dyet must be observed; then respect must be had to evacuating of the excrements, purging and cleansing of the whole body, for which there are divers and various institutions, as diminution of the blood, *Diureticks*, and *Diaphoreticks*: and *gentle purgations*. In very moist bodies, in whom this Flux is thin and flegmatick, before purgation prepare the humours, and diminish them by a potion used three or four dayes, as with such a decoction.

Take *Roots of Irees* one ounce and a half, *Madder*, *Vale-*

Valerian, of each half an ounce, *Cypreſſe*, *Elecampane*, of each ſix drams, *Balm*, *Mugwort*, *Mint*, *Penniroyall*, of each one handfull, *Tops of Roſemary*, *Flowers of Lavender*, *Stœchadoes*, *red Roſes dryed*, of each half an handfull, of the greater *hot Seeds* two drams, of the leſſe one dram; decoct them in a ſufficient quantity of water, and adding Sugar, make thereof an Apozeme; Aromatize the Colature with *ſpecies diacinamon*, uſe it four or five times, and afterwards proceed to evacuating Medicines, as

Take *Caſſia* newly drawn, one ounce, *Rhabarb* in powder one dram, with *Sirrup of Violets*, or *Water-Lillies* make thereof an Electuary, which take in the morning faſting: if you cannot take it alone, then diſſolve it in White-wine or Poſſet-drink, and ſo take it, and about two hours after it take ſome Broth or Poſſet-drink.

Afterwards you may take every day a dram of *Trochis de Carabe* in *Plantain-water*. Or you may give the Patient every ſecond or third day a dram of the filings of *Ivory* in *Plantain-water*, which is very commendable in this diſtemper.

Sweating in this caſe is alſo commendable, which may be performed thus.

Take *Barley-water* three ounces, *ſtrong Wine* two ounces, give it the Patient very warm, and ſo let her ſweat, afterwards prepare a Gliſter in this manner.

Take *Beets*, *Violet-Leaves*, *Nightſhade*, of each one handfull, decoct them in water, and take twelve ounces of the decoction, and adde to it *Oyle of Water-Lillies*, and *Oyle of Roſes*, of each two ounces,

the *Yolk of one Egge*, *Sugar* an ounce and a half *Salt* a dram and a half; give this Gliſter about four of the Clock in the afternoon.

Conſerves of Roſes and Marmalade are excellent good in this Diſtemper, either taken alone, or mixt together with prepared *Bolus*, and take thereof a dram at a time.

A Sirrup for the Whites.

Take *Seeds of Purſlain*, *Lettice*, and *Water-Lillies*, of each an ounce, *prepared Coriander*, *Water-Lilly Roots*, *Dandelion*, *Nightſhade*, of each half an ounce, *Camphire* half a dram, *Dates chopt ſmall* two ounces, *Rue ſeeds*, *Mountain Mint*, *parched Comin*, of each one dram; ſteep the *Dates* eight days in *Vinegar*, then decoct them together in two quarts of Water till half be waſted, ſtrain it, and to the Colature adde twelve ounces of the *Juice of Quinces*, *Sugar* 36. ounces, and boyl them all into a Sirrup. Take of this Sirrup two ounces, with three ounces of *Plantain-water*, or *Purſlain-water*, for a doſe going to bed, morning or afternoon.

Drinks and Waters for the Whites.

Take *Comphrey roots*, and boyl them in water, and drink thereof three or four ounces at a time with Sugar; alſo Water wherein the *Filings of Steel* have been ſteeped, and then *Myrtle ſeeds* boyled therein, is very good for the ſame purpoſe, to drink often.

An Oyntment for the ſame.

Take *red Saunders* two drams and a half, *yellow Saunders* one dram and a half, *red Roſes* three drams, fine *Bolus* a quarter of an ounce, *burnt Ivory*

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one dram, *Camphire* half a dram, white *Wax* an ounce, *Oil* of *Roſes* three ounces; melt the Wax firſt amongſt the Oil, then incorporate the other things amongſt them into the form of an Ointment.

This Oinment is not onely good to anoint the ſecret parts for this diſeaſe, but alſo to cool the Inflammations of the Kidneys, Liver and Stomack and all other parts being anointed with it.

A Peſſary for the Whites in Women.

Take ſome *whites* of *Eggs* and beat them well in *red Roſe-water*, and make it into a Peſſary, with ſome Cotton or Linnen clothes dipt in it, and put it up into the Matrix, alwayes remembring to tie a ſtring to it to pull it out again when you pleaſe.

If the Whites flow from the abundance of ſuperfluous humours, it will not be unneceſſary to evacuate the ſame, through the skin; by uſing often frictions or rubbings of the Body; firſt beginning gently, and proceeding more hard, by which means the humours may be purged through the skin.

CHAP. LXXXI.

Of the ſuffocation, or ſtrangulation of the Womb, or Fits of the Mother.

THe Strangulation of the Womb is accounted amongſt the moſt grievous of Womens diſeaſes; the *Greeks* call it the *Hyſterick paſſion*: it is a Diſtemper which many Women ſorely labour under, it hath great affinitie with the *Syncope paſſion*, and *Falling Sickneſs*; and that becauſe of the ſym-

pathie or agreement of parts that is between the Heart, the Brain, and the Matrix.

This happens ſometimes from obſtructions of the Terms, which burdens the Heart, and the Brain and Matrix with bad humours.

And ſometimes it is cauſed by the retention of of the natural Seed, as in widdows and old maids; for this retention cauſeth wind to aſcend, and ill vapours from the Matrix, to the *Diaphragma* or Midriff, and there ſtoppeth the paſſage of the breath; and therefore it often troubles ſuch as have been uſed to have carnal Copulation, and afterwards are conſtreined to be without it; therefore, ſaith *Galen*, it moſt frequently troubles Widdows.

Likewiſe the over-much retention of the Seed doth cauſe it to putrifie, and ſend up ill vapours to the head, cauſing many troubleſome accidents, as drowſineſs, dulneſs, giddineſs, and pains in head, ſometimes madneſs it ſelf, ſhortneſſe of the breath, and panting of the heart.

The Complexion alters into a ſandie colour, ſwarthy or yellow pale; and ſometimes redneſſe of the face or eyes.

When they are taken with this evil diſeaſe, they begin to gnaſh their teeth, and immediately looſe their ſpeech, by reaſon their breath is ſtopt, and ſometimes the paroxyſme is ſo violent, that neither breath, nor pulſe, nor life can be diſcerned; but they lye as if they were dead; and ſometimes the retention of the breath continues ſo long that death enſues.

This.

This accident happens sometimes through some sudden fright, caused by some sorrowfull news, or sad accident suddenly happening; or some sorrow or grief; whereby melancholy prevails and overcomes the bodie.

To proceed to Remedies, when their fit doth begin to come, speedily cast cold water on the Patients face, and give her cold water to drink.

Let another Woman dip her finger in true sweet smelling *Oyl*, as Oil of *Lillies*, *Cloves* and sweet *Almonds* mixed together, and gently rub the neck of the Womb, and Matrix; and it will draw it downwards.

The Matrix is drawn and attracted to sweet things, and naturally flies from stinking smells; therefore as in the ascension, or rising up of the Mother, you are to use stinking things to the nose, and sweet to the privities; So on the contrary, in the falling down or descension of the Womb, you are to apply sweet perfumes to the nose, and stinking to the Matrix; to the end that thereby it may be reduced and drawn up again into it's right place.

For this disease it is good to hold to the nose *Assafœtida*, *Galbanum*, old woollen Clouts, or shooes burnt, hair or feathers, or such stinking things as can be speedily gotten.

And apply sweet odoriferous things to the Matrix beneath, for which purpose you may provide and keep in readiness this Powder following.

A Powder to make a Pessary against fits of the Mother.

Take red *Storax*, *lignum Aloes*, *Cloves*, of each one

one dram, *Musk*, *Amber*, of each half a dram; make them all into a powder, and when you have occasion to use it, bind them up altogether in the form of a Pessary, and put it up into the Matrix.

A Fumigation for this disease.

Take *lignum Aloes*, *Cinnamon*, *Tyme*, of each a like quantity, mix these together and make a perfume thereof, and let the swoak be received up into the Matrix through a tunnel for that purpose.

A Confection against fits of the Mother.

Take *Polypodie roots* 6. ounces, *Sena*, *Violets*, *Dates*, *Prunes*, *Sebastins*, *Currans*, , of each one ounce and an half, seeth these altogether in 2. quarts of water till half be consumed away, then strain it out hard, and infuse in the decoction while it is hot six ounces of seeds of *Fleawort*, till the muscilage be drawn out of them, then strain it and put to the colature 24. ounces of fine *Sugar*, and take thereof an ounce at a time once in two or three dayes, and fast after it 6. hours.

Pills for fits of the Mother.

Take *Castor.* on scruple, *Assa fœtida* half a scruple, *Myrrh*, *Galbanum*, *Sagapenum*, each one scruple, *Oxymel* of *Squills* sufficient to make it into pills, whereof let her take frequently a scruple, a little before she expects the coming of the Fit.

Nicholaus Florentine's simple powder, he much commends in this ease, which is *Gentian* root drunk in Wine.

An

An Ointment for the Privities, to draw down the Womb in Fits of the Mother.

Take *Species, Diacinamom. Diamoſch. Diambr.* of each half a ſcruple, *Zivet* three grains, with Oil of ſweet *Marjoram* and *Almonds*, make thereof an Ointment for the uſe aforeſaid.

CHAP. LXXXII.

Of the falling down of the Womb.

AS in ſome Women for ſome cauſes the Matrix is drawn up out of it's due place: ſo on the contrary it ſometimes deſcends downwards out of the body; which happens ſometimes by violent and hard labour, and heavy births, falls, bruiſes, too much aſtringency of the body, great cold, violent ſneezing, overmuch ſtraining or exerciſe.

And ſometimes it's cauſed by the predominancy of ill humours in the body.

If it come from an Inward cauſe, reſpect is to be had to the Conſtitution of the party, and the ſymptomes of the diſeaſe, which cauſeth pain in the lower part of the back-bone, and about the privities; ſometimes an Ague with it, ſtoppage of urine, and aſtringency in the body.

For Remedies, you muſt in this affect, inſtead of applying ſweet things to the Matrix, as you were directed for the fits of the Mother, you muſt now on the contrary apply ſtinking things to the Matrix, and ſweet things to the Noſe, to draw it up again.

A Fume for the falling down of the Womb.

Take *Tormentil*, *Biſtort*, *Juice* of *Sloes*, of each three drams, *Balauſtins*, *Pomegranate pills*, of each a quarter of an ounce; *Aſſa fœtida* an ounce, *Maſtich*, *Frankicenſe*, *Galbanum*, of each two drams; *Cypreſs nuts*, *Galls*, *Myrtle ſeed*, of each half an ounce; ſtamp and mix all theſe together, and ſtrew thereof upon a red hot Brick, and let the patient receive the fume thereof beneath.

Cover her about ſo well with clothes that the ſcent of it do not come at her noſe, but in the mean time let her ſmell to *Musk*, *Violets*, *Amber*, and ſuch ſweet ſmells, as draw up the Mother, and cauſe it to aſcend again.

Another for the ſame.

Take a ſtinking rotten *Egg*, that a hen hath ſate upon, and dip Cotton in it, and lay it upon the neck of the Matrix, it cauſeth it to aſcend again.

A Fomentation for the diſtention of the Matrix.

Take *Roſes* three ounces, *Myrtle ſeeds*, *Violet leaves*, *Marygolds*, *Fetherfew*, of each one handfull; *Aſſa fœtida* five drams, bruiſe them together and tie them up in a bag, and decoct them in red Wine, and lay it upon the place after the vapour is received.

An Oinment for the falling down of the Womb.

Take Oil of *Myrtles*, *Lillies* and *Maſtich*, of each two ounces and an half, *Aſſa fœtida*, *Biſtort* and *Tormentill* of each three drams, melt the Gummes, and then pound them altogether, and make an Ointment thereof, wherewith anoint the Kidneyes and lower parts of the Belly.

A

A Peßary againſt diſtention of the Matrix.

Take *Aßa fœtida* an ounce, *Maſtick*, *Frankincenſe*, *Myrtle-ſeed*, *Galingale*, *Cypreſſe Nuts*, of each a dram, beat them together very ſmall, and mix them with *Oyle of Myrtles*, and form a Peſſary thereof with a Linnen Cloth, and put it up into the Matrix

A Plaiſter for the ſame.

Take *Maſtick* an ounce, *Frankincenſe*, half a dram, *Cypreſſe Nuts*, *Galls*, *Myrtle ſeeds*, of each a dram, *Pomgranate Peels and Flowers*, *Turpentine*, of each two drams, pownd all that is to be pownded, and mix them all together, with *Wax*, *Turpentine*, and *Oyle of Maſtick*, enough to make it a Plaiſter, and ſpread it upon a Cloth, and apply it from the Navell to the Privities, and there wear it. For the comming down of the Womb it is alſo good to take *Date-ſtones*, and beat them to powder, and ſtrew thereof upon the place.

CHAP. LXXXIII.

Of the Green-ſickneſſe, *Febris alba*, *White Feaver*, *or Cachexia Virginum.*

THis Diſeaſe is an obſtruction of the Veſſels about the womb; by reaſon of the humours flying back to the greater veins, they vitiate the whole maſſe of blood, and cauſe frigidity. For when a Maid is grown ripe for a Man, the menſtruous blood, by the direction of Nature, floweth from the Liver to the veins and places about the Matrix: which blood by reaſon of the narrowneſs of thoſe veins and veſſels,

veſſels, being yet unopened, they are obſtructed ſo with viſcous and crude humours, that the blood cannot break them to get paſſage, but returns back by the paſſages of the *vena Cava*, and great Artery, to the Heart, Liver, and *Diaphragma*, and there cauſeth obſtructions and divers ſymptomes, changing the colour of the Face into a green and pale colour, and cauſing pain of the head, difficulty of breathing, trembling of the Heart, a ſmall and thick beating of the Arteries in the Neck, Back, and Temples; ſometimes inordinate Feavers through the vitiouſneſs of the humours, and from thence it gets the name of *Febris alba*, or the *White Feaver*: it is uſually attended with loathing of meat, vomiting, diſtention of the hypochondriacal part, by reaſon of the reflux of the menſtruous blood to the greater veſſels, a ſwelling of the whole body cauſed by humours abounding, or of the Thighes and Legs, by reaſon of the abundance of ſerous humours.

℞ For Cure in the firſt place, reſpect muſt be had unto the Dyet, that it be ſparing, and of a thin ſubſtance. Secondly uſe Evacuations, as Letting of Blood, and that firſt of all from the Arme (although the *Menſtruæ* be ſuppreſſed) and then from the Foot; but if the affect be inveterate, then the purgation of the humours is firſt commendable, but gently and gradually. In the beginning you may uſe this or the like gentle Lenitive.

℞ Take of the beſt *Rhabarb* in powder, two drams, infuſe it a night in *Annis* and *Chicory-water*, of each three ounces, then give them a gentle ebullition, and

and ſtrain it, and in the Colature diſſolve Sirrup of *Roſes ſolutive* one ounce and a half, *Diacaſſia*, half an ounce, *Diagryd.* five grains, *Cinamon-water* one ſpoonful, and give it in the morning. In the third place uſe Aperients, opening Medicines, amongſt which the following decoction is commended.

Take *Roots of Succory*, *Madder*, and *Liquorice*, of each half an ounce, *Fennell* and *Anniſeeds*, of each two drams, Leaves of *Harts tongue* one handful, *Damask Roſes*, *Borrage-flowers*, of each half an handfull, *Saſſafras cut ſmall*, one ounce, *Raiſins ſtoned* one ounce and a half, *Cinamon* half a dram; decoct them together in a ſufficient quantity of *Fountain-water* to the conſumption of the third part; dulcerate it with the Sirrup of *Lemons*, and let the Patient drink thereof at her pleaſure.

An Electuary for the Green-ſickneſs.

Take *Juice of Elder-berries*, boyld into a juſt conſiſtence, four ounces, *Bay-berries dried and powdered*, an ounce, two *Nutmegs*, *burnt Hartshorn* one dram, *ſpecies Diarrhodon* four ſcruples, *Amber* half a ſcruple, *Sirrup of Succory* an ounce and a half, mix them well, and make thereof a ſoft Electuary. In the laſt place uſe external Unctions, which may help obſtructions both of the Womb and Liver: for which purpoſe you may annoint the Region of the Liver, and the parts about the womb with this Liniment following.

Take *Oyle of Spike* and *bitter Almonds*, of each two ounces, *Juice of Mugwort* or *Rue* an ounce, *Vinegar*, half an ounce, boyl them till the watry part be

be conſumed, and then adde *Powder of Spikenard*, *Squinanth*, and *Root of Aſſarabacca*, of each one dram, *Cypreſſe* half a dram, *Wax*, enough to make thereof a Liniment.

CHAP. LXXXIV.

Of Barrenneſs.

Barrenneſſe is a diſability in Conception, ſo that if Conception be quite taken away in a woman, ſo that ſhe can never Conceive, then this affect is called *Barrenneſs*. But if a woman doe Conceive ſometimes, though rarely and ſeldome, this is a weak and diminutive Conception, or the Conceiving faculty is feeble and diminutive.

The principal cauſes of Barrenneſs may be theſe; If the mouth of the womb be turned out of its due place, or diſtorted and turned aſide contrary from the mouth of the womans privities: or if it be too wide, or fallen down: or if the orifice be ſo narrow, that the Yard cannot enter, that may be cut and opened by art: or the parts may be ſo narrow, that they will not admit the Yard: Barrenneſſe may be likewiſe by reaſon of ſome fault in the Seed, or in the veſſels dedicated to Generation. For the Cure, I have already ſpoken in the diſtempers of the womb; but in caſe Nature be dull, I will lay down ſome Remedies to increaſe Seed, and further Conception in Women, and fruitfulneſſe in the Seed of Man.

If the body be over hot, then take oftentimes *Conſerve of Roſes*, *Lozinges* of *Diatragacanth frigid.*

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the Confections of *Tria-ſantali*, and uſe to ſmell to *Camphire*, *Roſe water*, and *Saunders*. It is alſo good to breathe the *Baſilica*, or Liver Vein, five or ſix ounces of blood, and then take this Purge.

Take *Electuar. de Epithymo*, *de ſucco Roſar.* of each two drams and an half, *Whey* four ounces, mix them very well together, and take it in the morning faſting, and about four hours after it, drink a good draught of *Whey* an hour before you eat any thing.

To excite to venery, *yellow Rape-ſeed* is good, baked in Bread, young fat Fleſh not too much ſalted, *Saffron*, the *Tayles of Scinus*, and *Long Pepper* prepared in Wine.

To increaſe naturall Seed, ſtirre up Venery, and recover the Seed again when it is loſt.

Theſe things are good: *Eggs*, *Milk*, *Rice* boyld in Milk, *Sparrows*, *brains*, *fleſh*, *bones and all*, the *Stones* and *Piſsles of Bulls*, *Cocks*, *Bores*, *Rams*, *Stags* and *Bucks*. *Pottages* good to increaſe natu- Seed, are ſuch as are made of *Beans*, *Peaſe*, and *Lupines*; caſt away the firſt bitter Broth of the *Lupines*, and mix the reſt with Sugar. *French Beans* alſo increaſe Sperm; and *Wheat* ſodden, the *Seeds* of *Annis*, *Fennell*, *Muſtard*, *Colewort*, and *Nettles*. *Roots* which increaſe Seed, are *Onyons ſtewed*, *Garlick*, *Leeks*, *Yellow Rapes*, *freſh Ragwort roots*, *Confected with Sugar*, *Confected Eringo roots*, *green Ginger*, *Coſtus roots*, *Sperage*, *Thiſtle roots*, *Radiſh roots*, *Zedoary*, *Confected Aſſarabacca*. Of *Fruits*, *Hazell Nuts*, *Cypreſſe Nuts*, *Dates piſtacia*, *Almonds*,

mons, with *Marchpane* made thereof. *Spices* are *Cinamon*, *Cardamomus*, *Galingale*, *Long Pepper*, *Cloves*, *Ginger*, and *Saffron*. Of *Compositions* these Confections are good to stirre up Venery. *Diamoscha. Aromaticum*, *rosatum*, *Diambra*, *Dianthos dia Galanga*, *trion piperion*, *diamargarit. calid.* and especially the Confection called *Diasatyrion*.

A Confection to increase the Naturall Seed.

Take *yellow Rapes*, *Onyons*, *Sperage roots*, *Mustard seed*, *Radish seed*, *Ash keys*, *Eringo roots*, and *Satyrion roots*, *Costus roots*, *Ginger*, *Long Pepper*, *Cresses seeds*, of each alike; make all these into fine powder, and mix them well together, and adde to every ounce of the powder three ounces of *clarified Honey*, and therewith make a Confection, take hereof about three drams at a time.

CHAP. LXXXV.

Of Diseases hapning to Women after the Birth, and first of superfluity of Milk.

The abounding of Milk after a woman is delivered, if it flow more than the Child can suck, there oftentimes ensues Impostumes, Inflammations, and other distempers in the breast; for remedy whereof use these directions.

Let the Patient eat and drink moderately, and forbear such things as engender much blood, and use means to dry and take away the superfluous blood; and if the Child be put to Nurse, and you would dry up the Milk, take *Rozin* a good quantity, and temper

per it with *Cream*, and lay it luke-warm over the Breasts. Or take eight ounces of *Honey*, and two pints of *Water*, boyl them well together, and scum it, and dip therein a Cloth thrice double, and lay it on the Breasts, and when it is cold renew it again.

For a Plaister to dry up the Milk, take *Bean meal*, *Oyle of Roses*, and *red Vinegar*, a sufficient quantity to make a Plaister, and apply it to the Breasts.

Of Inflammations in the Breasts.

For Cure hereof, in the first place have respect to the order of Dyet, which must be moistning and comforting, as Broth of *Pullets*, *Endive*, *Lettice*, *Purslain* and *Borage* have been boyld, the *Juice of Pomgranates*, or *Barley water*, with *Anniseeds* boild in it. Let her forbear Wine, and all sorts of Spices; and if the woman be Costive, give her a Lenitive Glister; let her sleep well, and not disturb her self with any passion.

Then seek to divert the humours by Frictions, Letting blood in the Foot, Scarifications, Vesicatories applied to the Legs, especially if the Terms be stopped, or ready to come down; otherwise open a vein in the Arme, and after Blood-letting, purge with *Cassia*, *Manna*, *Tamarinds*, *Sirrup of Roses solutive*, or *Violets*, having before asswaged and tempered the humours with *Sirrup of Roses* and *Purslain*, of each an ounce, *Endive water*, and *Plantain water*, of each an ounce, *Sirrup of Cichory* or *Endive*. Outwardly you may dip Linnen Cloths in a decoction of *Camomile-flowers*, and *Violet-flowers*, with a small quantity of *Oyle of Roses*, and a drop

of *Vinegar* or two, and apply them to the Breasts. Or use this Fomentation.

Take of the *Juice of Nightshade*, and *Oyle of Roses*, of each an ounce and a half, of the decoction of *Fenugreek*, *Camomile*, and *Linseed* two ounces, *Vinegar* one ounce.

For Clotted or Congeal'd Milk in the Breasts.

Take *grated Bread*, *new Milk*, and *Oyle of Roses*, of each a like quantity, seeth them together to a Pap, and lay it warm upon the Breasts. Let the woman be temperate in her Dyet, and use moist meats, which make thin Milk: use also in her meats, *Mints*, *Saffron*, and *Cinamon*.

For Milk clotted in the breasts with Inflammation.

Take of the Muscilage of *Fleawort*, *Fenugreek*, and *Purslain seeds*, of each a like quantity, *Wax* sufficient to make an Oyntment thereof, and annoint the Breasts therewith.

Also for the same take *Chickweed*, and lay it warm upon the Breasts. If the woman hath taken some Cold, and especially if there be an Ague with it, take this following.

Take *Camomile*, *Melilot*, *Fennell seeds*, *Anniseeds*, *Dill seeds*, *Fenugreek*, *Linseed*, *Southernwood*, *Ginger*, *Bazill*, make a Cataplasm thereof with *Oyle of Camomile*, and apply it to the Breasts.

Of windy Tumours, or swelling of the Breasts.

This Distemper hath this difference from a *Cancer*; for in this the Breast is white, and shining by reason of the distention of it, and sounds if you touch it, and is swelled in all parts alike, not more in one part than in another. It

It is cured by good order of diet, and that taken very moderately, whereby Crudities may be avoided that increaſe windineſs; ſhe muſt drink little, water wherein *Cinnamon*, *Anniſeeds*, and *Citron peels* have been decocted is good.

Uſe alſo ſuch things as provoke the Termes, as ſtrain *Celandine* ſtamped into Poſſet drink, and drink it four dayes before the New moon, and four dayes after: likewiſe Purge; amongſt others you may uſe this.

Take leaves of *Sene* three ounces, *Anniſeeds* one ſcruple, infuſe them in four ounces of *Borrage* water, ſtrain it, and adde to the colature, *Hamech* without *Scammony*, and *Catholicon*, of each an ounce and an half, ſtrain it again and diſſolve in the colature one ounce of *Sirrup* of *Roſes* ſolutive; give this Potion two hours before meat; then uſe alſo this *Apozeme*.

Take of the roots of *Tamarinds*, *Cypreſs*, *Bugloſs*, of each an ounce and an half, *Flowers* of *Borage*, *Epithymum*, *Sena*, each half an handfull; *Flowers* of *Balm*, one handfull; *Raiſins*, one ounce; *Prunes* in number twelve; decoct them in a ſufficient quantity of water, aud ſtrain it, and to a pint of the colature adde four ounces of *Sirrup* of *Violets*, Sugar what quantity you pleaſe if it be not ſweet enough; and give hereof four or five onnces at a time.

Outwardly uſe means to attenuate and reſolve the Tumour, bath or foment the Breaſt with a ſpunge dipt in *Lye*, and then lay upon it a linnen cloth dipped and moiſtened in *Aqua vitæ*, and dryed in the

ſhade: or foment the Breaſt with this Decoction; Take *Wheat-bran* two handfulls, *Leaves* of *Dill* and *Melilot*, of each half an handfull; *Anniſeed*, *Fennel* and *Cumin* ſeeds, of each two drams; *Cammomile flowers*, one handfull; decoct theſe in a ſufficient quantity of Wine and Water to the conſumption of the third part; in this decoction wet a Spunge, and bath or foment the breaſt with it: afterwards apply this liniment to the part affected.

Take *Oyl of Lillies* and *Elder*, of each an ounce and an half, of the beſt *Balſom* half an ounce, powder of *burnt Lead* unwaſht, *Anniſeeds*, of each one dram, *Wax* as much as is ſufficient.

Of Impoſthumations in the Breaſts.

Impoſthumes do breed likewiſe in the Breaſts, by reaſon of the congealing of the Milk, and ill humors ſetling and putrifying there, which oftentimes if not prevented, turn to *Cancers*, *Gangrenes*, of which great miſerie, if not death, enſues.

Many times this happens by the Terms being ſtopped, and therefore in this caſe uſe all means poſſible to provoke the Terms; and then if the ſwelling increaſe, the Liver or Median vein muſt be opened; and afterwards take *Oyl* of *Roſes* and *Vinegar*, and boil a little *Camomile* therein; and then dip a cloth in it, and lay it upon the Breaſts, repeating it four times a day.

Of watry Swellings in the Breaſt.

This is a looſe and ſoft ſwelling without much pain, and will remain in a dent if it be preſſed with the fingers; as the legs will do of ſuch as have the Dropſie:

Dropſie: this is many times alſo cauſed by the ſtoppage of the Terms; and ſometimes by a clear and watry flegm gathered together in thoſe parts. It is looſer and ſofter, and accompanied with leſs pain then other ſwellings. Theſe flegmatick ſwellings ought to be diſſipated in the beginning, leaſt they turn into *Cancers*.

As in all others, ſo in this caſe in the Cure, an orderly diet muſt be obſerved; Let her eat well baked bread, dryed *Raiſins*, parched *Almonds*, *Sparagus*, *Roſted fleſh*, and *Small birds*; forbear all *Water-fowls*, as *Ducks*, *Geeſe*, and ſuch as live upon the water. Let her drink decoction of *Anniſeeds*, *China roots*, *Saſſafras*, and *Sarſaperilla*. If her flowers be ſtopped, let her eat meat boiled with *Sage*, *Betony* and *Hyſſop*; forbear all meats made of Milk, unleavened Bread, & ſleeping preſently after meat.

To divert the humour uſe Frictions and Baths, and letting bloud in the foot, if the Terms be ſtopt. Prepare the humour, with Sirrups of *Mint*, *Wormwood*, *Hyſſop*, *Licorice*, *Maidenhair*, *Honey of Roſes*, with Waters of *Fennel*, *Hyſſop*, *Marjoram*, *Roſemary*, *Betony*, *Mint*; then purge with *Pill. cochiæ*, and *Sine quibus*, *Trochis Alhand.* or the like; and outwardly you may uſe the baths and fomentations before mentioned.

Of the Kernells in the Breaſt.

Beſides the natural Kernells in the Breaſt (which are little round ſpongious bodies, and are ſometimes hardned or ſwelled by the concourſe of humours thi-

ther :) there ſometimes grow others extraordinary, ſometimes cauſed by the Kings Evil: and is a ſwelling which is ingendred of thick flegm, or of a thick mattery bloud, which is hardned under the skin, many times cauſed by the Suppreſſion of the Terms, the bloud flying back to the breaſt.

This will ſoon become a *Cancer*, therefore it muſt be prevented by ſoftning the hard tumour; a ſtrict moderately attenuating diet muſt be obſerved, the patient muſt keep her ſelf warm, and uſe moderate exerciſe before meals; and avoid idleneſs, eaſe, and full diet, and meats hard of digeſtion; uſe baths of *Sulphur*, and all ſuch medicines as are already preſcribed, in the cure of Inflamed breaſts, windy and watry Tumours.

Of the Schirrus of the Breaſts.

This is a hard ſwelling without pain; of which there be two kinds; one ingendred of melancholy, feculent and groſs bloud, or thick flegm; this is without pain: the other is not ſo hard, either becauſe it is not yet come to it's full maturity, or becauſe there are other humours mixt with it.

The exquiſite *Schirrus* is ingendred, from obſtructions of the Spleen, that it cannot purge away the Melancholy bloud; but that abounding in the body diſcharges it ſelf upon the breaſts, or by ſtoppage of the Terms, the menſtruous bloud flies up thither. The Cure hereof is to be done by a twofold intention; firſt, by mollifying and taking away that which doth remain hard and knotty in their breaſts; by keeping good order of diet: abſtain from all ſalt, hard

hard and ſmoaky meats, and ſuch as be hard of digeſtion; and all ſuch things as have a ſharp and corroding quality; abſtain from ſadneſs, and immoderate exerciſe: ſeek to provoke the Terms if they be ſtopped: let bloud in the foot, or with Leaches.

Then purge well with *Sena* and *Rubarb*, and between every purge take good comfortable things, as Confection of *Alkermes*, *Tria ſantalon*, *Electuar. de Gemmis*, *Conſerve of Borage*, *Conſerve of Orange flowers*.

Outwardly uſe ſuch Medicines as heat and dry moderately, as *Sheeps greaſe*, *Wax*, *Oyl of ſweet Almonds*, *Oyl of Camomile*, *Capons greaſe*, *Gooſe greaſe*, *Hogs greaſe*, *Bears greaſe*, *Veal marrow*, *Deers marrow*; uſe alſo Emulſions of *Mallows*, *Lillies*; or more ſtrong, as liquid *Pitch*, liquid *Storax*, *Galbanum*, *Cumin ſeed*, *Rue ſeed*, *Broom flowers*, and *Dil ſeed*: or uſe a Fomentation, of the leaves of *Mallows* and *Marſh-mallows*, of each two handfulls; *Fenugreek* and *Linſeed*, of each two drams; *Cucumbers*, *Bears foot*, of each two ounces; boil them in a ſufficient quantity of water, and foment the breaſts with the decoction twice or thrice a day; afterwards uſe this following Unguent.

Take an ounce of *Mallow roots*, boil it and bruiſe it; and add to it, *Sheeps greaſe*, and *Capons greaſe*, of each two ounces, *Wax* ſufficient to make it an Unguent.

Of the Canker in the Breaſt.

A Plaiſter to conſume and cleanſe Cancers, and all ſwellings of the Breaſts and other members.

Take Clarified *Honey*, ſix ounces: *Barley meal*, three

three ounces and an half: two Yolks of *Egges*, *Myrrhe*, *Sarcocolla*, of each half a dram: *Honey* of *Roſes*, four ounces: *Oyle of Roſes*, three ounces: pound and powder what is to be powdred, and boil the *Honey* and *Meal* together, till it be thick, then ſtirre in the Yolks of *Eggs* amongſt it, and the other things; and ſo make a Plaiſter of it, and apply it to the part affected. If the Tumour or ſwelling, comes to maturity and breaths, cleanſe it with this Salve.

Take *Honey*, *Juice of Smallage*, Yolks of *Eggs*, and *Turpentine*, of each a ſufficient quantity; make a Salve thereof and apply it.

If the Tumour be grown to a *Canker* or *Fiſtula*, to prevent the eating, or ſpreading thereof, the Patient muſt be purged of Melancholly humours, and avoid ſuch things as ingender Choller and Melancholly; and ſeek to prevent the growth or increaſe of the Cancer; for which purpoſe uſe this drink following.

Take *Time*, one quarter of an ounce: *Polipody*, *Sene*, of each one dram: *Violets*, of the four greater *cool ſeeds*, of each one dram and a half: *Cinnamon*, *Rape ſeed*, of each one ſcruple; *Hops*, one ounce: boyl them together in eight ounces of Water, till half be conſumed, then ſtrain it, and take one ounce of this Decoction, in three ounces of whey, and faſt ſix hours after it. Outwardly uſe this Plaiſter following.

Take *Fenegreek*, *Barley meal*, of each two ounces: *Mallows*, three handfulls: *Houſe-leek*, eight hand-

handfulls: *Oyle of Roſes*, ſix ounces; bray the Oyle of *Roſes* in a Leaden Mortar, with a Leaden Peſtle, and ſeeth the Herbs in *Whey*, till they be ſo tender you may beat them to a Pap; and mix the other things amongſt them, and boyle them again in *Nightſhade water*, till the water be evaporated, and ſo make a Plaiſter of it: Firſt anoint the Sore with Oyle of *Roſes*, and then lay on the Plaiſter.

If the *Canker* corrode, and ſpread abroad, then take *Barley meal*, four ounces: Oyle of *Roſes*, and *Violets*, of each three ounces: *Tutty* prepared, two ounces: *Bloud-ſtone*, one ounce; bray the *Oyle of Roſes* with four Whites of *Eggs*, in a Leaden Mortar, and likewiſe beat the *Bloud-ſtone* in Water of *Lillies*, then temper them together, and dip ſmall Tents in it, and lay them on the Sore.

Then take an ounce and an half of *Oyle of Roſes*, prepared in a Leaden Mortar as before, and two ounces of the *Juice of Nightſhade*: one ounce of *Starch*, and an ounce and an half of *Bolus*; mix and temper all together in a Leaden Mortar; and with it often anoint the Breaſts round about the *Cancer* or *Fiſtula*; then apply thereunto this plaiſter.

Take *Mummy*, *Bolus*, *Juice of Steel*, *Frankincenſe*, *Hypociſtis*, *Maſtick*, of each three drams: *Acorn Cups*, *Cypreſs Nuts*, *Galls*, *Iſinglaſs*, *Tragacant*, of each one ounce; diſſolve the *Iſinglaſs* in *red Wine Vinegar*, and mix the other Ingredients amongſt it to a Plaiſter.

For the Clefts, or Chops in the Nipples.

Take *Mutton*, or *Lambs Suet*, as much as you pleaſe,

pleaſe, melt and clarifie it, and waſh it in *Roſe water*, and therewith anoint the Nipples.

For Nurſes that want Milk.

Such women as are much given to fretting, or are by nature lean and ſickly, having a bad digeſtion in Stomack and Liver, cannot breed ſtore of *Milk*, nor good *Milk*; alſo bad Meats and Drinks, hinder the breeding of good *Milk*; therefore they ought to be forborn.

Such Women as want Milk, and have occaſion to increaſe it, let them eat ſuch Meat as yields good Juice, and nouriſhment, and drink Milk, wherein Fenel ſeed hath been ſteeped.

If the Woman be of a hot Conſtitution, and full of Choler, let her drink *Barley Water*, and *Almond Milk*, and eat *Lettice* with her meat, *Borage*, *Spinage*, *Goats Milk*, *Cowes Milk*, and *Lamb* ſodden with *Verjuice*; let her avoid ſorrow and anger as much as may be, and comfort the Stomack with the Confections of *Anniſeeds*, *Carraway* and *Cumin ſeeds*, and uſe the Decoction of theſe Seeds.

All ſuch things as increaſe naturall Seed, do likewiſe increaſe Milk, of which you are before directed.

Alſo take two drams and an half of *Anniſeeds* bruiſed, and drink them when you go to bed in the Broth of *Coleworts*.

Alſo take *Barley water*, and boil therein green *Fennel* and *Dill*, ſweeten it with *Sugar*, and drink it at your pleaſure.

You may alſo if you pleaſe, outwardly uſe this plaiſter following to increaſe Milk.

Take

Take half an ounce of *Deers Suet*, and as much *Parſley root* and *Herb*: an ounce and an half of *Barley meal*: three drams of *red Storax*; and three ounces of *Oyle of ſweet Almonds*; boil the Herbs and Roots well, and beat them to Pap, then incorporate them all well together, and lay it warm upon the Nipples.

Thus far have I proceeded, and now done with Directions to Child-bearing Women, and Nurſes, in all their Diſtempers and Accidents; I ſhall now return to treat of ſome Directions likewiſe, touching the Infant (which we left new born) and then conclude, leaving them all to the bleſſing of God.

CHAP. LXXXVI.

Directions for ordering the Child, after it is new Born, and firſt of cutting the Navel-ſtring.

THis is the firſt operation that muſt be done, after the Infant is come into the World: The Diſtance that it ought to be cut from the Body, may be about the breadth of four fingers, and ſo knit it up. Some are of opinion that the length of the Yard follows the proportion of the cutting of the Navel-ſtring; but that is not the preſent purpoſe.

But obſerve, if the Child be born weak, put back the bloud, which you ſhall find flow back by the umbelical vein, do it gently, and by degrees.

But if the Child be luſty, ſtop the Navel-ſtring near it's Navel, that neither Bloud nor Spirit may retire; let the ligament or binding be very ſtrong, neither

neither cut it off very near the binding, leaſt it unlooſe. The Navel-ſtring being cut off, ſtrew upon it, a little powder of *Bole*, and *Sanguis Draconis*, *Sarcocolla*, *Mirrhe* and *Comin*, of each a like quantity in powder, and upon that bind a piece of Wool or Cotten, that the powder fall not off again.

When this is performed, if the Child be weak, anoint all it's body with *Oyle of Acorns*, which will confirm and ſtrengthen it, and defend it from cold, that may chance to hurt it; afterwards waſh the Infant with warm water; and with your finger, having your nails pared, open and cleanſe the noſtrils, and likewiſe ſo open the fundament that it may be provoked to purge the belly, and have a ſpeciall care to defend it from overmuch cold, or overmuch heat.

In the ſwadling of the Child, care muſt be taken that every part be bound aright in it's due place and order, and that gently and tenderly, without crookedneſs, for Infants are as tender twigs, ſo that which way you bow them in their youth, ſo they will alwayes remain in their age.

Let the Childs eyes oftentimes be wiped and cleanſed, with a fine linnen cloth, or a piece of ſilk: Let the Infants Armes be very ſtrait laid down by the ſides, that they may grow right, and ſometimes ſtroke the belly of the Child before the Veſick or Bladder, to help to eaſe and provoke the Child to make water.

Suffer not the beams of the Sun or Moon dart upon the Child as it ſleeps in the Cradle, but rather ſet it in a dark and ſhadowy place, alwayes placing the

the Head ſomewhat higher then the reſt of the Bodie; and likewiſe let not young Infants look upon a Candle, for that dulls their tender ſight, if it do not make them purblind or ſquint-eyed.

Of extreme pains in a Child new born.

If the Child have extreme throws, preſently after it be born, rub it with *Pellitory* and freſh *Butter*, or *Spinage*, or *Hogs greaſe*, and apply it upon the Navel, having a great care that it be not too hot; or elſe make a little cake of *Eggs* and Oyl of *Nuts*, and apply it upon the ſame place; if this help not, give it a little Clyſter of *Milk*, the *Yolk of an Egg*, and a little *Sugar*; which will eaſe the pain of the inteſtines.

For Infants troubled with Flegm.

Theſe you muſt lay upon one ſide, and ſometimes upon the other; being carefull that you lay them not upon their backs leaſt you choak them; keep their bellies ſoluble, by giving it a ſuppoſitory, of *Black Soap* well rubbed in freſh *Butter*, to take away the acrimony of it; then give it a ſpoonfull of *Sirrup of Violets*, which will carry down the flegm; and if the Infant hath not much heat, you may mix half the quantity of Oyl of ſweet *Almonds*, with half the *Sirrup of Violets*, and continue it ſtroaking the belly and ſtomack of the Infant with freſh *Butter*, as often as it is undreſſed.

For Children which have their Cods full of wind.

When Infants have their Cods ſwelled, you muſt obſerve whether it be with wind or water; if it be with water, by rubbing and chafing the skin with freſh

freſh *Butter*, the waters will ſweat out; and if it be wind the Children muſt be ſtirred, and ſwung gently, mingling in their drink the decoction of *Anniſeeds*.

To cure the Canker in Childrens mouthes.

Many Children which have been nouriſhed with cold milk which hath been thick, and in great quantity, whereby the Infants mouthes are ſo heated, that in few dayes after the birth it hath cauſed a white Canker, which preſently poſſeſſes the tongue, palate, the gumms, the throat and all the mouth; hindering their ſucking, and cauſing a Feaver; for which,

Take a handfull of *Sage*, and a handfull of *Cheveril* a little bruiſed, boil them in a ſufficient quantity of water, ſtrain it, and put to it a ſpoonfull of *Vinegar*, and an ounce of *Honey of Roſes*; then you muſt have a little hooked ſtick, and tie a little piece of Scarlet to the end of it; dip that in the water, and therewith gently rub the place affected; and it will aſſwage, and take away the Canker.

Of ſuch Children, whoſe Guts are fallen into their Cods.

This is an infirmity often happens to young Infants, which at the beginning is eaſily remedied; firſt, lay the Child in convenient manner, with it's head lowermoſt; and then have a thick bolſter, ſteeped in Smiths water; then take *Emplaſtrum ad Herniam*, or an Ointment made of the roots of great *Conſound* and lay upon it, then look to it every day that it fall not down again, keep the Child as quiet as you can; and never unbind him as he lies, leaſt it fall down again, and as the Child grows, the hole

hole will grow the ſtreighter, and the inteſtine the bigger, that it will ſtay up.

An Ointment to ſtrengthen the Thighs and Legs of an Infant, to make him go betimes.

Take the juice of *Sage*, *Marjoram*, and *Daverwort*, of each a like quantity, fill a glaſs Vial therewith, and lute it up round about with paſte, and ſet it in an Oven with houſhold bread, then draw it, and when it is cool, break the Glaſs, ſaving the matter within, which you ſhall find turned into an Ointment; and when you would uſe it, melt with it ſome *Neats foot Oyl*, and therewith rub the hinder parts of the Legs and Thighs of the Child.

Of Nurſing Children.

It's probable ſome may expect, I ſhould keep a ſtir about the defining of the qualities, conditions and properties of a Nurſe, as others have done before me, making a doe as Horſe-courſers do about chuſing of Horſes; but that's beſides my intention: my ſcope is to lay down ſome Phyſical directions, both for the Nurſe and the ſucking Infant, for their diſeaſes and diſtempers; and leave their Paſſions to the *Stoical Schools*.

As concerning the bringing up of the Child, if it can conveniently be, it is beſt for the Infant to ſuck it's mothers milk; if ſhe be a healthy woman, that is moſt wholeſome for the Child: but if the Mother be diſeaſed, the Child ſhall ſooner contract that diſeaſe from the Milk, then a diſeaſe from a ſtrangers milk.

But whoſoever gives a Child ſuck, obſerve this

for a Rule, that you give not a young Child too much ſuck at once, which will over-cloy it; but rather let it ſuck often, and little at once, whereby it will digeſt, and nouriſh the better: if the Milk be cholerick or ſharp, then never give a Child ſuck faſting, I mean while the Nurſe is faſting; and in ſuch caſes let the Nurſe avoid all ſalt meats, *Garlick*, *Leeks*, *Onions*, and *Muſtard*, *Wine* and *ſtrong Drinks*, *hot Spices*, *Cheeſe*, and all *Fiſh*: let her obſerve good diet, for it behoves a Nurſe to be temperate, if ſhe would have healthy Children.

If the Milk be too hot, correct it with *Endive* and *Succory*, *Lettice*, *Sorrel*, *Purſlain*, *Plantain*; of theſe you may take the Herbs at time of the year in Sallets; or the Sirrups, Diſtilled waters, or Conſerves of them at any time.

And if the Milk be too cold, then uſe *Borage* and *Bugloſs*, *Vervain*, *Cinnamon*, *Mother of tyme*, and ſuch things as are directed to ſtrengthen the Child in the womb.

If the Child be much troubled with Wind, then let the Nurſe uſe *Fennel* or *Fennel ſeeds* in her drinks or broth.

Such as muſt put out their Children to Nurſe, I ſuppoſe their own diſcretion will direct them, how to chuſe one that is of a good Colour and Complexion, of a healthy Conſtitution of body, having large and compleat Breaſts, and one whoſe Milk is neither too young nor too old; and that her Milk be not blackiſh, blewiſh, gray, or reddiſh; neither ſowr, ſharp nor ſaltiſh, nor too thin, nor fluid, nor

too

too thick; but temperate, white, and pleaſant in taſte.

Of Weaning the Child.

Many have undertaken to preſcribe rules for the Sucking of Children, and to appoint a certain time how long they ſhould ſuck: but all that pains might well have been ſpared, for there can be no certain rule laid down for the particular time of Childrens ſucking: although it is uſual to let them ſuck a year: but that may be in ſome leſs, and in others it muſt be more. In all the ſtrength, or weakneſs of the Child is the Rule to walk by: as ſoon as Children are able and ſtrong enough to digeſt other food, it's time to wean them: ſuch as are ſickly and weak muſt ſuck longer. And when you do wean a Child, take it not quite from the Breaſt on a ſudden, but by degrees, and uſe to give it little Pills of Bread and Sugar to eat, and ſo accuſtome it till it can eat all manner of meat: and alwayes be carefull, never to overcharge the ſtomack of a Child with Milk or any thing elſe; but rather feed it often, and a little at a time, remembring, *in Mediocritate ſalus.*

CHAP. LXXXVII.

Of diſeaſes incident to Children, and firſt of diſtempers of the Head.

IT is a common diſtemper in Children to be affected with little ulcerous riſings or puſhes, which chiefly happen about the Head; which ſometimes proceeds from vitiouſneſſe of the Nurſes Milk: then let the Nurſe be purged, and give the Child ſome

Sirrup of Fumitory, or of *Borage*; and outwardly bathe the Scab with ſoftning Decoctions, and anoint it with drying Ointments, as *Unguent. Camphoratum*, &c.

Of the bigneß and ſwelling of the Head in little Children.

The Heads of ſome new born Infants, ſometimes, grows very big, which is cauſed ſometimes by reaſon of abundance of water conteined between the skin and the *Pericranium*, or between the *bone* and the *Pericranium*, or between the *bone* and the *membranes*, called the *Pia mater*, and *Dura mater*.

Or the ſwelling of the Head is cauſed by abundance of vapours, gathered together between the bones and skin of the head; which cauſeth oftententimes, that the bigneſſe of the Head proves the death of the Child.

If it be Water that is gathered between the bone of the head and the membranes of the brain, it cauſes a *giddineß* and *Epilepſie* to the Infant, not ſuffering it to take any reſt.

But if the diſtemper be cauſed by Wind, uſe fomentations, if the wind be conteined only between the skin and the *Pericranium*, as

Take *Sage*, *Betony*, *Egrimony*, *Calamint*, and *Origany*, of each an handfull, *Anniſeeds* and *Fennel ſeeds*, of each two drams; *Camomile flowers*, *Melilot*, and *Red roſes*, of each one handfull; boil all theſe in common water, adding to it a little wine: and with the decoction foment the part affected.

It is very hard to find a Cure for the watry affect; yet

yet it is good to uſe means, and to digeſt the humours.

Take *Wormwood*, *Betony*, *wild-Time*, *Penniroyal* leaves, of each a handfull: *red Roſes*, and *leaves of Stoechas*, of each an handfull: *Cypreſs Nuts*, or *Orange flowers*, and *Orris roots*, of each two drams; boil them all in a Lye, made of the twigs of Vines: with this Decoction foment the head, and afterwards uſe this Plaiſter.

Take the powder of *Betony*, *Sage* and *Wormwood*, of each two drams: *Oyle of Camomile* and *Roſes*, of each two ounces: *Unguent. Comitiſſe*, an ounce: *Wax* ſufficient to make it a Plaiſter: If theſe outward means will not avail, there is no other remedy, but by *Chirugical* operation.

Of Exulceration of Childrens Gums.

To remedy this, let the Nurſe with her fingers rub the Infants Gums, and the Puſhes and Wheals, and annoint them with ointment made of *Hens greaſe*, *Hares brains*, *Oyle of Camomile*, and *Mel Roſarum*, or Sirrup of *Violets*, with *Plantain water*, or if they be much inflamed, take branches, flowers of *Pomgranates*, *Roſes*, *Saunders*, of each two drams: *Allume*, half a dram; boil them in water, afterwards ſtrain it to the quantity of three ounces, in which diſſolve half an ounce of *Sirrup of Mulberrries*.

But if the Puſhes be white, then take *Amber*, *Cypreſs Nuts*, *Pomgranate flowers*, of each two drams, *Roſes*, and *Myrtle flowers*, of each half an handfull; boil them in water, and to the Decoction adde an ounce and half of *Honey of Roſes*.

There happens ſometimes in Children, a little

fleſhy excreſcence, between the Gums and the great Teeth moſt commonly; for this, take an ounce and an half of the Root of *Bugloſs*, *Plantain*, *Egrimony*, of each a handfull: *Barley*, a ſmall handfull: *red Roſes*, a handfull: *Pomgranate flowers*, two drams: four *Dates*: a dram and a half of *Licoris*; make a Decoction in water, and ſtrain it; and adde to it an ounce of *Sirrup of Roſes*, and *Pomgranates*, and therewith waſh the place affected.

Of Diſtillations, Coughs, and Catarrhs in Children.

Infants are oftentimes ſore troubled with the Cough, and diſtillation of cold and ſharp humours from the Brain, which humour if it be Hot, the Childs face will be red; if of Cold, much matter runs from the Mouth and Noſe; then keep the Child indifferently warme, giving it a little *Oyle of ſweet Almonds* and *Sugar Candy*; and waſh the Childs feet in *Ale*, wherein *Cephalick* Herbs have been boiled, ſuch as *Roſemary*, *Marjoram*, *Betony*, and the like; and afterwards anoint the ſoles of the Childs feet with *Gooſe-greaſe*.

Rub alſo the breaſt of the Child, with *Oyle of ſweet Almonds*, and *freſh Butter*, and apply warm Linnen clothes thereupon; if there be viſcuous, or flegmatick matter, give the Child a little *Sirrup of Maidenhair*, or *Sirrup of Licorice*, and *Hyſop*, mingled together.

Alſo you may make this Decoction for the Child to drink.

Take Rain water, and Fountain water, of each a pint:

pint: *white Sugar*, one ounce: *Honey*, an ounce: *Vinegar*, two drams; boil them all together, and clarifie them, and let the Infant drink hereof a ſpoonfull at a time.

Alſo you may take *Gum Arabick*, *Gum Tragacanth*, *Quince ſeeds*, *Juice of Licorice*, and *Sugar Pends*, incorporate all theſe together, and give the Child every day a quantity in new Milk.

If there be overmuch Heat, take *white Poppy ſeeds*, and *Gum Dragon*, of each two drams: Seeds of *Goards*, four drams; beat all theſe together, and give the Child the weight of four pence at a time, in water wherein *Raiſins* have been boiled.

But if the Cough come of a cold cauſe, take a little *Mirrhe*, beaten to powder; mix with it *Oyle of ſweet Almonds*, and a little *Honey*, and give it the Child.

For the ſhortneſs of Breath.

Make an Electuary with *Linſeeds* and *Honey*, and give of it to the Child, but if the diſeaſe increaſe, then anoint well the Ears, and places about the Ears, with *Oyle of Olive*.

Of Diſeaſes in Childrens Noſes, Eyes and Ears.

If Childrens Noſtrills happen to be ſtopt, as often they happen to be; let the Nurſe dip a Linnen cloth in a little ointment of *Roſes*, or good *Pomatum*, and uſe that to the Noſtrills, to diſſolve the hard matter.

For inflammation in their Eyes, Gum, and thickneſs, which hinders opening of the Eye-lid; let the Nurſe waſh the Eyes with a little of her Breaſt-milk, or elſe with a little *Plantain* and *Roſe water*, mixed together.

In thoſe which have moiſt Brains, there many times flows a moiſt humour from their Heads by the Ears; for the cure of this, let the Nurſe cleanſe their Ears both within and without, and afterwards drop into them a little *Oyle of bitter Almonds*, and *Honey of Roſes* mixt together.

Of Squint-ey'd Children.

If you perceive children to be apt to look a-ſquint, or Goggle-ey'd: To prevent it, you ſhould ſo ſet your Cradle, that the light may come directly in the Childs face, and not on one ſide, nor the other, for the Child will turn it's eyes after the light.

But if you perceive the Child to ſquint, then ſet a Candle on the contrary ſide, and not on that ſide the Eyes turn towards; and by this means the ſight will be returned back to the right place.

Alſo on the contrary ſide, hang Clothes of various colours, of light green and yellow, which will delight the Child to look upon, and be a means to rectifie the ſight again.

Of the Small Pox in Children.

The firſt ſignes of this Diſeaſe, is pains in the head, with a Feaver, redneſs in the Eyes, a dry Cough, and then breaks out in little pimples, all over the body, but chiefly aims at the face.

The ſmall *Pox* is a dangerous diſeaſe in all perſons, but in ſome more then other, according to their habit and conſtitution of the body: If they come forth with much pain, or be greenish, blewiſh, or blackiſh; theſe are very dangerous ſymptomes.

For the cure thereof, if the Infant ſuck, the Nurſe

muſt

muſt be carefull and moderate in her Dyet; ſhe may eat Broth of *Hens*, with *Endive*, *Cichory*, *Borrage*, and *Bugloſs* boiled therein.

To drive out the ſmall Pox the more ſpeedily and eaſily; if the Child be little, let the Nurſe drink this following Potion.

Take *fat Figs*, two ounces: peeled *Lentills*, half an ounce: *Gum Lae.* two drams: *Gum Dragant*, and *Fennel ſeed*, of each two drams and an half: Make of this a Decoction in Fountain water, and take two pints of it ſtrained, which ſweeten with *Sugar*, or *Sirrup of Maidenhair*, and let the Nurſe drink about half a pint hereof faſting.

If the Child be grown of any ſtrength, or weaned, and able to take it, you may give it a Julip, to take of it often, ſuch as follows.

Take of Cordiall Waters two ounces and a half, Sirrup of *Lemons* an ounce, mingle it, and uſe it often, and four or five hours after, give it of the powder of *Unicorns Horn*, and *Bezoar*.

To preſerve the Eyes from this Diſtemper, to which it is a moſt venemous enemy, temper a little *Saffron* in a ſmall quantity of *Plantain* and *Roſe-water*, and therewith annoint the Eye-lids.

To keep them from the Noſe, take *Roſe-water* and *Betony* of each an ounce, *Vinegar* half an ounce; infuſe therein two drams of *Saunders*, and as much powder of *Citron Pill*; adde to this ſix grains of *Saffron*, and let the Child often ſmell to this Medicine; and by dipping a little Cotton herein, and ſtopping the Eares therewith, you may keep them out thence.

To

To preſerve the Mouth, Throat and Tongue.

Take *Barley* a handfull, *Leaves of Plantain, Sorrel, Egrimony* and *Vervain*, of each a handfull, boyl this in water to the quantity of ſix ounces, diſſolve in it Sirrup of dried *Roſes*, and *Pomgranates*, of each half an ounce, *Saffron* half a ſcruple, uſe it for a Gargariſme.

To preſerve the *Lungs*, uſe Sirrup of *Jujubes, Violets*, and *Water-Lillies*: when the Pox are fully come out, to make them die the more quickly, annoint the face with Oyle of *ſweet Almonds*. Or take old *Lard*, melt it and ſtrain it, and mingle it with water for your uſe.

When the Pox is dead, and begin to fall off, then uſe this Remedy to keep them from pitting into the skin. Make an Ointment with *Chalk* and *Cream*, and therewith annoint the face with a Feather dipt therein, uſe it two or three dayes, it will make the skin become ſmoothe, and take away the ſpots.

Of immoderate Heat, or a Feaver in Children.

In this caſe, if the Child ſuck, the Nurſe muſt uſe to eat ſuch things as cool and moiſten. And for the Child take Juice of *Wormwood, Plantain, Mallows* and *Seagreen*; clarifie them over the fire, and with *Barly meal* make a Cataplaſme thereof, and apply it to the Childs Breaſts: alſo annoint the Childs forehead, temples, armes, hand-wriſts, and anckles, with Oyle of *Roſes*, and *Unguentum Populeon*.

The Hycop *in Children.*

This uſually comes from too much repletion; in which caſe its not amiſſe to make the Child a Vomit, be

be it of what age ſoever ; which you may do by putting down the Throat a Feather dipt in Oyle. If the coldneſſe of the Stomack cauſe it, uſe means to comfort the Stomack ; as little Tablets of *Diarrhodon* ; of which diſſolve a ſcruple in the Nurſes Milk : outwardly annoint the Childs Stomack with Oyle of *Wormwood*, *Maſtick*, and *Quinces*.

Againſt griping in the Belly.

This you ſhall know by the immoderate crying of the Child, and by its turning from one ſide to the other, with much unquietneſſe. For Cure hereof, foment the Childs belly with the decoction of *Lavender*, *Fennell*, *Comin ſeed* : or mix *Dill ſeed* and *Oyl-Olive* together, and herein dip a piece of Wool, and lay it warm to the Childs belly.

For Swelling of the Body.

If the Childs body, or any part thereof be ſwelled and puffed up, then take the *Tops of Elder*, and *Dwarf Elder*, decoct them in White-wine, and foment the part affected with the decoction.

Of Stertunation and Sneezing.

Infants are ſometimes troubled with the Diſtemper of violent ſneezing ; which ſometimes is cauſed by an Impoſtume in the Head ; and if ſo, then apply to the Head refrigerating Oyles, Oyntments, and ſuch things as cool : if it proceed from any other cauſe, put the Juice or Powder of *Bazill* into the Childs Noſtrills : if it come of heat, then will the Childs Eyes ſink inwards ; then take *Leaves of Purſlain* or *Gourd*, bruiſed and mixed with Oyle of *Roſes*,

ſes, and *Barley meal*, and the *Yolk of an Egge*, and apply it to the Head of the Child.

Of ſwelling of the Navell.

Sometimes this happens ſtraight after it is cut. For remedy, take *Spike*, and ſeethe it in Oyl of *Almonds*, therewith mix a little *Turpentine*, in this dip Wool, and lay it upon the place. If this ſwelling come of overmuch Crying, Cough, or a Stroke or Fall, take bitter *Lupines*, and the powder of an old Linnen Cloth burnt to aſhes, mix theſe with red Wine, and dip therein a little Cotton, and lay it to the Navell.

Of the Codds being ſwelled.

This accident is oftentimes cauſed by overmuch crying, which ſometimes cauſeth alſo Burſtenneſſe; and ſometimes it is cauſed by an Inflammation of Heat, and ſometime by Wind. If Wind be the cauſe, then the Cods will appear ſometimes ſtiffe as a Drum Head, and thin as a Horn. For Remedy hereof, take a quart of *Beer Wort*, therein decoct half a handfull of *Bay Leaves*, *Rue* a pugill, of *Dill*, *Camomile*, and *Fennell*, each a handfull, boyl it from a quart to a pint, and ſtrain it out ſtrongly from the liquor, and therein boyl as much *Bean meal* as will make it a Plaiſter, adding in the end of the boyling two or three ſpoonfulls of Oyle of *Camomile*, and apply this Plaiſter hot to the Cods. If the ſwelling come of Heat, allay the ſame with ſome cooling hearbs, ſuch as I have often made mention of.

Of the Cramp, or Diſtention of Members.

The *Cramp* uſually happens to ſome Chi dre n, and

and that either of indigeſtion, or weakneſſe of the attractive faculty, eſpecially in ſuch Children as are very fat and moiſt. For remedy annoint the back of the Child with Oyl of *Flower de Luce*, or *White Lillies* and *Ruce*: If the *Cramp* take the Child whilſt it ſtretcheth out the Armes or Legs, then bathe the Members in the decoction of *Primroſes*, *Cowſlips*, and *Camomile-flowers*. If the Child be in great heat, annoint it with Oyle of *Violets*, Oyle of *ſweet Almonds* tempered together.

Of the Falling-ſickneſſe in Children.

Infants ſometimes are vexed with this Diſtemper ſtraightway from the Birth, and ſometimes it comes by accident: againſt its comming by accident, have a care the Nurſes Milk be good; purge and cleanſe the Nurſes body with convenient Medicines, and let her avoid all ſuch things as overmuch cools and moiſten, and let the Child ſuck no more at once then it can well digeſt.

Authors mightily commend the male *Peony root* to be hanged about the childs neck, and to give the ſame Root dryed in powder, in drink, pottage, pap, milk or any other wayes: the ſeed of *Piony* is alſo very good for the ſame purpoſe.

Put ſometimes into the Childs noſtrills a drop or two of Oil of *Caſtoreum*, or Oil of *Caſtus*; and let the Child ſmell to *Rue* and *Aſſa fœtida*.

Of Worms in Children.

There breed in the Guts two kinds Worms, ſome as

as ſmall as thoſe which breed in old Cheeſe, called *Mites*, and ſome of the bigneſs of great Earth-worms.

For Remedy of theſe evils, give the Child to drink the water of *Knot-graſſe* with *Milk*: or,

Take *white Coral*, *ſhavings of Ivory*, *Harts-horn* burnt, and *Ireos*, of each a ſcruple, *Sugar Candy* an ounce and an half, make hereof Suppoſitories with *Knotgraſſe water*, and adminiſter to the Child every day one, about two drams in ſubſtance.

Or make a plaiſter of *Cumin-ſeed* and *Ox-gall*, and lay it to the Childs navel.

Take of *Wormwood* & *Lupines*, of each two drams, *Wild Tanſie*, *Cumin*, *Centory*, and *Burnt Harts-horn*, of each four drams; *Oyl of Wormwood* and *bitter Almonds*, of each one ounce; *Wax* 4. drams, make hereof an Ointment, and anoint the Childs belly therewith.

Againſt the great Worms: make a plaiſter with *Juice of Wormwood* and *Ox-gall*, of each two ounces, *Colocynthis* one ounce, make a plaiſter thereof with *Wheaten meal*, and lay it plaiſterwiſe to the Childs Navel.

Of the Flux, or too much looſeneſs of the Belly in Children.

Take the ſeeds of *Roſes*, *Cumin*, *Aniſe* and *Smallage*, *Barley meal*, *Juice of Plantain*, and a little *Vinegar*, boil them together, and lay them Plaiſterwiſe to the Childs belly. If the matter which the Child

Child avoideth be red or yellow, give it to drink the Sirrup of *Red Roſes*, or of *Pomgranates*, in a little *Mint-water*.

Take the *ſeeds of Sorrel*, beat them to powder, and give it the Child to eat in the *yolk* of a roaſted *Egg*; or elſe bruiſe the *ſeed* and boil it in running water, and let the Child drink thereof two or three times in a day.

If the *Flux* be whitiſh, then take half a ſcruple of *Nutmeg*, and a ſcruple of *Frankincenſe*, temper it with the *Juice of a Quince*, and give it the Child to drink.

Of Coſtiveneſs in Children, to looſen their Bellies.

On the contrary, it happens to ſome Children, that they are ſo bound in their bodies that they cannot go to ſtool in a long time: for remedy hereof, make a Suppoſitory of the *ſtalks* and *roots* of *Beets*, or of *Orrice root*, or *Flower-de-luce root*; or elſe with *Honey* ſodden till it be hard and maſſie; make the Suppoſitory about the length of your finger, and the bigneſs of two ſtraws, dip it in *Oyl* and put it up into the Childs fundament.

Alſo give the Child inwardly as much *Honey* as a Peaſe, and rub the belly therewith a little, and apply to the Navel a piece of *Wool* dipped in *Oyl*.

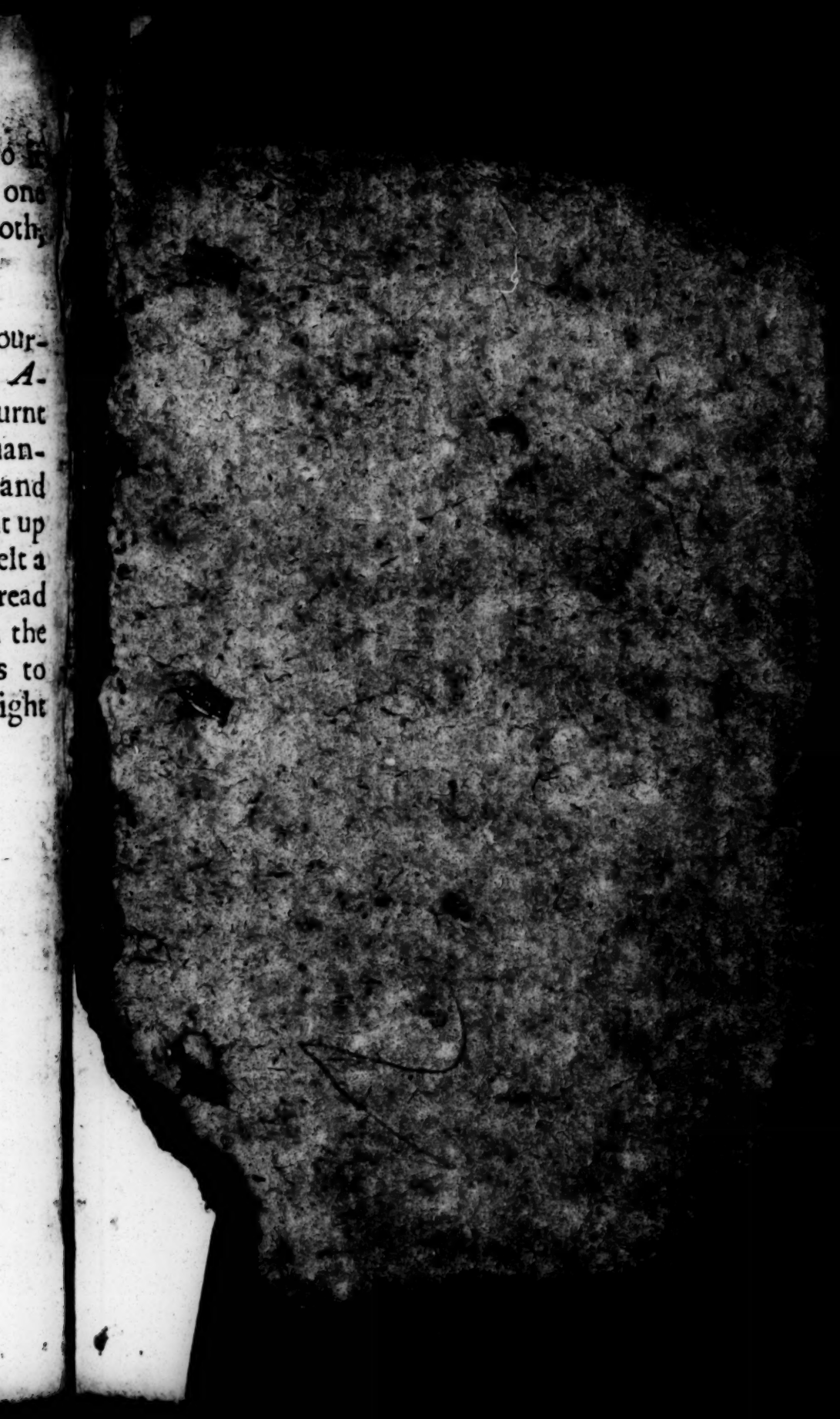
If the Child ſuck, give the Nurſe ſoluble medicines, and meats that will looſen the Child.

Take of *Mallows*, *Marſh-mallows*, of each an handfull; *Fenegreek* and *Linſeed*, of each an ounce; of *Holyhock* two ounces, ten *Figs*, decoct them in water,

water, and then ſtamp them in a Mortar, adde to it *Butter* and *Hens greaſe*, of each two ounces, one ſcruple of *Saffron*, ſpread it upon a linnen Cloth, and lay it upon the Childs belly.

Of falling out of the Fundament.

This happens ſometimes when the Child laboureth to eaſe it ſelf: for Remedies take *Myrtles*, *Acorn cups*, *red Roſes* dryed, burnt *Hart-horn*, burnt *Allume*, *Balauſtians*, and *Galls*, of each a like quantity, make a ſtrong decoction hereof in water, and foment the Gut therewith warm; and ſo put it up into it's right place, and if it will not ſtay up, melt a little *Wax*, *Frankincenſe* and *Maſtick* together: ſpread it upon a Cloth, and bind it plaiſterwiſe upon the Fundament, taking it off when the Child goes to ſtool, then lay it on again, till it ſtay in it's right place.

FINIS.

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